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*Fox Creek, Ky., Christian Church, 1957.*

# KENTUCKY'S FOX CREEK

**Vignettes of the Village Church, and of the  
R. H. Crossfield Heritage.**

By  
Charles Crossfield Ware

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Charles Crossfield Ware

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In Memory Of  
Charles Kavanaugh Crossfield  
And  
Ada Lee Hackley Crossfield  
Inscribed By  
Goldie Crossfield  
Their Daughter  
And  
Charles Crossfield Ware  
Their Nephew.

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## FOREWORD

On the Salt River cliffs in the heartland of the "Bluegrass" there is a village congregation of Disciples of Christ. This opus is about that rural church in Anderson County; also it is a briefing of the heritage from Richard Henry Crossfield, distinguished churchman and scion of Fox Creek Christians. Only a few news-worthy tributes have been accorded him since his passing six years ago. Perchance these pages may suffice until a better story is told. Fox Creek was the early church of my mother. Conscious I am, that I am indebted to it beyond my knowing. Notwithstanding this emotional tie, I have endeavored to be objective.

I believe that today one may find in Crossfield's varied pastorates, and redoubtable college administration, a luminous study. The ground of his nativity was the seed bed of the western Christians. Barton Stone was in Lexington, battling for reformation, before the Campbells crossed the seas. The Disciples were building better than they knew when on October 2, 1865, they began with old Transylvania and the new College of the Bible. A couple of books cry to be written since a grand Centennial is in the offing. One dares to hope that the two definitive histories will grace the day in 1965.

Upon this venture, help has come to the Author from many sources—so many, I am at a loss to list them here. Assuredly, for all of this I am grateful. One assist I am constrained to specify. The substantial encouragement of my cousin, Goldie Crossfield, of Gadsden, Alabama, has made possible this monograph. Our hope and our prayer—may it truly serve!!

CHARLES CROSSFIELD WARE

September 20, 1957

## PART I—THE LOCAL CHURCH

### CHAPTER 1—SALT RIVER HAMLET.

#### § 1

Salt River, named for its primitive salt springs, flows at the heart of the "Dark and Bloody Ground." Through five counties: Boyle, Mercer, Anderson, Spencer, and Bullitt, it moves like a kind of hydraulic hairpin. Its system drains eight other counties comprising a triangular basin of 2000 square miles, joining the Ohio at West Point, Ky., 22 miles below Louisville. Down in Marion County, it has a tributary, Cartwright's Creek of Beech Fork. This little creek babbles almost beside the exact geographical center of Kentucky, the center being three miles west of north of Lebanon.<sup>1</sup> The Ohio River adventurers of the 1770's found Salt River navigable for sixty miles eastward. Here in the interior in 1774 some of the earliest cabins were boldly erected. At first, due to an intensely savage foe backed by the belligerent British, these shelters rude and vacant were but symbols of future settlement; foregleams of bloody conflict. James Harrod builded a stockaded group near Salt River seasonably evolving into the town, having the pride of priority. Others also in 1774, in this area were those of Martin Stall, Isaac Taylor, and Silas Harlan, determined to people this virgin land.<sup>2</sup>

It appears that the first surveyors, objectively employed in what is now Anderson County, were the McAfee brothers.<sup>3</sup> Their journal names "Cave Spring", a few miles from the present Fox Creek, as their initial campsite on this soil, July 19, 1773. This was 54 years before Anderson County was constituted, (1827), in which Lawrenceburg the county seat had previously been incorporated in 1820. Major L. W. McKee, an Anderson County historian locates this "Cave Spring" site, at a place three-fourths of a mile southeast of Lawrenceburg.<sup>4</sup>

The Salt River basin has geological interest. Willard Rouse Jillson maps the "Salt River Fault" on a line of "sinuous pattern" extending from Parksville in Boyle County, by Riley's and Penick's in Marion County to the upper Cartwright Creek watershed. This "Fault" line marks roughly the specific breakage in geologic continuity of the surface rock. Complementally, the Bell Town Fault takes form "along the Bradfordsville pike", with its "sharp tilting of Richmond limestone".<sup>5</sup>

Provincial politics uses handily its name in a metaphorical myth. It is said that a defeated candidate has "gone up Salt River." Conditioned by cross-current rowing, and headed for the rippling shallows, he is a manifest migrant from the favors of men.

#### § 2.

About 1818, the Baptists, numerous in early Kentucky, organized their Fox Creek Church, named for the nearby rivulet flowing into Salt River at its great bend elbowing to the west through rugged terrain. Here at the verge of the cliffs on the side toward Bardstown a village, appropriating the church name, gathered with the years. From Lawrenceburg it is five miles southwest; altitude about 750 feet; population in 1900, 32; in 1950, 120. It

is distant north-northeast from the before-mentioned center of the state, 32 airline miles; and from Cane Ridge Meetinghouse, 47, west-southwest.

Fox Creek's post office begun in 1886, has long been discontinued. Post-offices with this identical name have been also listed in Alabama, Kansas, Missouri, and Nebraska. Today, by rural free delivery or otherwise, no Fox Creek is thus known.

A solitary congregation of Baptists served Fox Creek about 20 years. Then the Disciples organized on the spot in 1841. Thus the Christian Church has been the only constituted congregational group within the village for the past 116 years.

#### NOTES FOR CHAPTER I.

<sup>1</sup>Dan Goldenpaul, editor, *Information Please*, edition, 1956, p. 257.

<sup>2</sup>Reuben T. Durrett, *Centennary of Kentucky*, Louisville, Ky., June 1, 1892, Filson Club.

<sup>3</sup>Aril Bond Burr, *Panther Rock*, Cincinnati, O., 1931, p. 9.

<sup>4</sup>McKee-Bond. *History of Anderson County*, Frankfort, Ky., 1936, p. 74. Burr in *Panther Rock* locates this site at McCall's "near the state road between Lawrenceburg and Salvisa," p. 9.

<sup>5</sup>W. R. Jillson, *Geology of Marion County*, Frankfort, Ky., 1956, pp. 46-49.

## CHAPTER 2

### PRIMITIVE RELIGION

#### § 1.

Salt River circuit began in 1791. At that time Kentucky Methodists were wholly served by five such circuits; the other four: Limestone, Danville, Lexington, and Cumberland, the last named being largely in Tennessee. Pioneer circuit preachers assigned to the Salt River were Wilson Lee and Joseph Lillard. W. E. Arnold, a Kentucky Methodist historian, said that Lee was "one of the ablest and best men sent to the West in those early days,"<sup>1</sup> and a colleague, William Burke, praised Lee as "a man of fine talents, meek and humble, of a sweet disposition." Joseph Lillard later ventured to Illinois, founding there in St. Clair County the first territorial group of his faith in that "Far West" land. His home was near Harrodsburg, Ky., when he died presumably by violence in his wilderness travels. He was said to be "a good man", but "somewhat eccentric."<sup>2</sup>

The Salt River parish south and west of the Kentucky River was regarded as the "most difficult in the bounds of the conference." Francis Asbury (1745-1816), American Methodism's top executive came opportunely to the area saying: "I must look up our old sheep and lambs". Some further quotes here submitted from Asbury's Journal may enlighten our study of his day.

October 17, 1810. Came by lowly-seated Frankfort, [15 miles from site of Fox Creek]. Here are elegant accommodations provided for those who make the laws, and those who break them, but there is no house of God.

October 21, 1810. At Shelbyville. . . . The Methodists are all for camp meetings, the Baptists are for public baptizings. I am afraid this dipping is the ne plus ultra of Christian experience.

October 21, 1812, I preached in Louisville . . . in our neat brick house, thirty-four by thirty-eight feet. I had a sickly, serious congregation. This is a growing town and a handsome place but the falls or ponds make it unhealthy.

September 15-26, 1813. What a flight we have had. [Through Mercer and adjacent counties]. The tavern keepers were kind and polite as Southern folks should be and as Southern folks ought not to be, they were sometimes two sheets in the wind. O that liquid fire.

October 6, 1814. [Exhorting and wearied at a Kentucky Campground.] We cannot be like the Quakers; take abroad when we get tired of home and go feasting about from one rich friend's table to another and bark or be dumb as the fit may take us.

October 4, 1815. We came into Lexington . . . I am a debtor to the whole Continent . . . I have visited the south thirty times in thirty-one years.<sup>3</sup>

An early itinerant for the Cumberland Presbyterians in Anderson County was Laban Jones. He organized their Hebron church at the famous McCall's Springs in 1827.<sup>4</sup> Twenty years later in his maturity he published a book of 504 pages, printed by N. H. White, on Market Street in Louisville. There are fourteen lines in the title, the eleventh of which postulates the "Essential Unity of the Church of Christ." Quoting the author from the first paragraph in Chapter 1:

That the true Church of Christ is only one indivisible body we do not pretend to controvert. . . . All true Christians indeed in whom there is no guile are one in Christ Jesus . . . have a joint and inseparable interest in the

gospel and its promises which cannot be enjoyed in separate parcels." [Further on page 330], "All Christians agree that the Bible is true, and of itself the only and infallible guide in all matters of faith and practice."

Surely this good man was "not far from the Kingdom." Yet he pled the necessity of extra-Biblical creeds for "the maintenance of pure Bible doctrine." The Bible he insisted had too many meanings to too many people. By his thesis a believer must have an impounded body of dogma of his very own, worked out if need be, by his abler theological affinities. It would be a group-standard of fellowship whether or not he particularly understood it. For that matter it might be an articulate doctrinal alibi for him at some critical turn, implementing a regimented faith. Our Brother Jones seemed not to be mindful that such fallible creeds are also subject to varied interpretation and to periodic revision. How often have they blocked the way to a Christian union blessed with Christian freedom!!

Salt River church in the Fox Creek vicinity, founded in 1798, and nearby Goshen, dating from 1802, were Anderson's earliest Baptist, (later, Primitive Baptist), congregations. These Primitives through many years have been called many names: Black Rock, Kehukee, Regular, Old Side, Particular, Feet-Washing, Predestinarian, Anti-Mission, Anti-Means. And down Carolina way, "Hard-Shells" in contrast to the "Soft-Shell" Free Will Baptists. Their own choice of a name appears to be Primitive, or Old School. In their sincere struggle for a pure church in their day their discipline in practice embraced an echelon of negatives. A deadline for fellowship was summarily drawn at masonic lodges, dance halls, barbecue stands, horse races, and at the display of ear rings by dames and damsels.<sup>5</sup> However most Protestants in rural America, as of that period, were doing the same. It was a long Victorian day!

## § 2.

Out of the old Salt River Church of the Franklin Association in September, 1818, came 12 Baptists, led by John Penny, Sr. to start the church of that faith at Fox Creek.<sup>6</sup> They were still in the Franklin, but the churches of the Elkhorn were close neighbors. At the Elkhorn's annual gathering in 1824, a "split" was initiated by Glenn's Creek Church in Woodford County. Glenn's Creek delegates wanted a constitutional revision giving more authority to the Association in the discipline of component churches. It was not granted, and thus The Baptist Association, a new fraternity arose. The call went out from the disaffected at Glenn's Creek, and "authorized delegates" from four churches met there October 7, 8, 1826.<sup>7</sup> Preparatory to this conclave, Fox Creek, and Salt River churches were excused from Franklin but admonished not to form a new Association.<sup>8</sup>

This they did however, being joined by Hillsborough, and the host church, the four having total membership of 593. Representing Fox Creek which reported 55 members, were: John Penny, Jr., John Fidler, Samuel Butts, George Williams, and John Bucey; the last named being appointed on a committee "to prepare Rules of Decorum for the Government of this Association." John Penny, Sr. was Moderator, and Buford Twyman, Clerk.

There were but two preachers, the Moderator, and the youthful John Edwards, (soon to leave for Missouri), who had led the secession. However at this auspicious opening there were seven other preachers on the grounds at Glenn's Creek, among whom was Josephus Hewitt. He was soon to be a



Disciple refugee at sympathetic South Elkhorn church in Fayette County, residing there for peace and security in a stormy time. Hewitt in 1832 lived in Illinois and was a fellow traveler with Barton W. Stone there in founding Christian Churches.

At the adoption of the Constitution there were "two dissenting voices". The instrument follows:

### THE CONSTITUTION

We the authorized Delegates of the Baptist Churches of Jesus Christ, known by the respective designated local names of Salt River, Hillsborough, Glenn's Creek, and Fox Creek, having by previous communication, ascertained the wishes of each other as sister churches, to become connected together in an associated capacity, and having, for that purpose, been regularly dismissed from the Associations to which we have heretofore been attached; and being now assembled in Convention, at Glenn's Creek Meeting house, in Woodford County, for the purpose of forming or agreeing to a Constitution. We do, with one accord, agree to be constituted on the Foundation of the Prophets and Apostles, Jesus Christ himself being the Chief Cornerstone: Therefore, we believe the Scriptures of the Old and New Testaments, to be the Word of God, delivered by Inspiration of the Holy Ghost, and as such binding on all true Christians. Consequently, the correct and only infallible Rule of Faith and Practice.

Conceiving it not only Honest, but necessary and proper to be explicit and undervalued in the declaration of our Religious sentiments, as it respects our doctrinal ideas, in order that we may deceive none, nor be deceived by any, nor deceive each other; we agree to adopt, as fully expressive of our belief of the Doctrines held forth and contained in the Holy Scriptures, the Confession of Faith, known as the "Philadelphia Baptist Confession of Faith;" with the exceptions which have been taken to it by the Elkhorn Association; which exceptions are taken to some things contained in the Third and Fifth Chapters, which if so construed as to make God the author of sin, we dissent from.

Grier's Creek Church dissenting, the Delegates from the other four churches consent and agree to be considered an Association, under, or by, the name and style of the Baptist Association of Churches of Jesus Christ, constituted on Glenn's Creek in Woodford County."

Fox Creek was host to the Association's annual gathering in 1839. Anti-missions agitation was rife, gathering intensity with the years. Because of it, Fox Creek Church, with its mother, Salt River, openly requested a dissolution of the Association. They were outvoted so they took off and were next year enrolled with the Licking Association, there to be more at home. The Baptist Association had declined to a total membership of 251, less than half of the number listed at its origin in 1826. Largely accounting for this loss was the exclusion by associational resolution in 1830, of 150 members cherishing Disciple sentiments. J. H. Spencer, the historian, called this operation an "excision"—a term redolent to-day of an appendectomy.

### § 3.

A faction at Fox Creek had evidently felt out the Licking before plunging into that fellowship. I. M. Allen recorded that 19 members from Fox Creek reported alignment with Licking in 1832; and 20 in 1834, a dual-tempered affiliation.<sup>10</sup> An independent voice of great ability and commanding influence in the Licking was Thomas Parker Dudley, (1792-1886), preacher at Georgetown for 44 years. For decades an intransigent conservatism blighted this

group. J. H. Spencer, a Kentucky Baptist historian, states that under Dudley's administration as moderator the Licking "dwindled into insignificance . . . on account of his system of teaching."<sup>11</sup>

There is the witness of John F. Johnson, of Lawrenceburg, Primitive Baptist pastor of Salt River and Goshen at this period. In a letter dated June 20, 1852 he said:

Having heard many, very many conflicting reports respecting some of the brethren of the Licking Association, Ky., we were induced to pay them a visit . . . with a sincere desire . . . to arrive at the truth or untruth of many things which came to my ears concerning them. . . Well, after the closest examination that I with my limited capacity could give their doctrine and their order, I think I can confidently say that I found them walking in the truth.<sup>12</sup>

## § 4.

John Penny, Sr., (1764-1833), founder of Fox Creek Baptist Church, was born in Hanover County, Va. He was a member of the Chickahominy Church in his native County, where a contemporary John Clay, father of the renowned Henry Clay, ministered. Penny married Frances White in 1789, and removed to the Fox Creek, Kentucky vicinity about 1790. Ideas of religious reform intrigued early Kentucky. Penny had the vision and in his first charge ministered experimentally to a "new, pure, and separate church" near him called "Reformed Baptist". This was a generation before the plea of the Campbells came in from Bethany like a tidal wave. Local dissension destroyed Penny's "immaculate" dream, and he reacted to a conservative stand, maintaining it until his passing forty years later in the great cholera epidemic.

He organized the Salt River Church in 1798, and preached there for 35 years. Seldom did he preach longer than 35 minutes. He would then exhort with constraining power, filling and overflowing the "mourners' bench",—an earnest pleader for souls. A granddaughter thus describes him:

He was small in stature, fair complexion, had keen blue eyes and Roman nose . . . straight in his carriage . . . prided himself on being old-fashioned . . . always dressed in snuff-colored cloth . . . coat . . . ornamented with plain silver buttons, each of which bore his initials . . . a neat, plain-looking, plain-spoken old gentleman.<sup>13</sup>

Serving three years in the 2nd Virginia State Regiment his discharge was dated March 1, 1780. Frances White Penny, (1765-1839), his widow, survived him six years drawing his pensioned annuity of \$80.00.<sup>14</sup> William White Penny, (1790-1833), son of John and Frances White Penny married in 1813, Mary Edward, (1793-1857). Susan Penny, (1826-1893), daughter of William White and Mary Edward Penny, married in 1864, Darius Hackley, (1813-1883). Ada Lee Hackley, (1865-1942), daughter of Darius and Susan Penny Hackley, married in 1887, Charles Kavanaugh Crossfield, (1863-1934). Moreover the parents of Frances White Penny were: Barrett White (1727-1782), who married in 1754, Elizabeth Starke, (1736-1815). Barrett White and General John Starke were both of Hanover County, Va., serving in the Revolution from November 8, 1775, onward.<sup>15</sup>

Thus the children of Mr. and Mrs. C. K. Crossfield are fifth and sixth generation descendants of Revolutionary sires.



## NOTES FOR CHAPTER 2.

<sup>1</sup>W. E. Arnold, *A History of Methodism in Kentucky*, 1935, pp. 48, 49.

<sup>2</sup>*Ibid.*, p. 79.

<sup>3</sup>These are excerpts from *Journal of Francis Asbury*, New York and Cincinnati, 1821, Vol. 3, pp. 349, 397, 423, 436, 466.

<sup>4</sup>McKee, Major L. W., and Bond, Mrs. Lydia K., *History of Anderson County*, Frankfort, Ky., 1936, p. 146.

<sup>5</sup>*Ibid.*, pp. 140, 141.

<sup>6</sup>J. H. Spencer, *A History of Kentucky Baptists*, Cincinnati, O., 1885, Vol. 1, p. 369.

<sup>7</sup>*Ibid.*, Vol. 2, pp. 418, 419.

<sup>8</sup>*Ibid.*, pp. 418-421.

<sup>9</sup>*Minutes of a Convention of Delegates from Baptist Churches which met at Glenn's Creek Meeting House in Woodford County . . . 1826*, printed by A. G. Hodges, at The Commentator Office, Frankfort, Ky., 1826, pp. 3, 4.

<sup>10</sup>I. M. Allen, *The United States Annual Baptist Register for 1832*, and No. 2, 1836, Philadelphia, Pa., pp. 181 (1832), and 238, (1836).

<sup>11</sup>Spencer, op. cit., Vol. 2, p. 248.

<sup>12</sup>J. F. Johnson, *A Compilation of J. F. Johnson's Writings*, Lawrenceburgh, Ky., Vol. 1, 1876, p. 56.

<sup>13</sup>Spencer, op. cit., Vol. 1, pp. 372, 373.

<sup>14</sup>McKee-Bond, op. cit., p. 101.

<sup>15</sup>The tracing is from genealogical notes supplied to the author by the C. K. Crossfield family of Gadsden, Ala.



*Home of R. H. Crossfield, Sr., (1821-1908)*



*Mrs. R. H. Crossfield, Sr., (1837-1908).*





## CHAPTER 3.

### DISCIPLES COME TO STAY.

#### § 1.

The faltering Baptists at Fox Creek declined. The virus of anti-missionism had done its work. From time immemorial a cooperative benevolence and an educated leadership have been elementary to Christian progress. These were abjured by the Primitives, forswearing Luther Rice and all of his works. Yet, some of Anderson's finest citizens were of this village community. Kindly would they welcome a religious movement marked by a liberal ecumenical spirit, presenting a rational, Biblical message.

Anderson had not long been a county in 1840, and the area was relatively small. Its number of whites, 4372, and slaves, 1059, at that date, aggregated the least by comparison to that of any adjoining county. It had but seven schools, enrolling 175. Reported were five stores, capitalized at \$39,400; total manufacturing capital, \$26,115, invested in four tanneries, eight distilleries, nine grist mills, and seven saw mills.<sup>1</sup> Lawrenceburg, the county seat had but 72 residents when incorporated in 1820.<sup>2</sup> These found major antecedents in the Coffmans, the Arbuckles, and the Lawrences. The tavern of the latter, as the initial focus of the settlement's life imposed the corporate name.

As of record, Lawrenceburg had the first organized Disciple fellowship within the County. A state "cooperation meeting" was held at Harrodsburg, May 14, 1840. Lawrenceburg Disciples reported: "Present number of members, 45, elder not named; deacons 4."<sup>3</sup> Eight years later this group had a membership of 160, with J. H. Hickman, chief layman, but no located minister.<sup>4</sup>

Harrodsburg where this "cooperation" met, is but seventeen airline miles from Fox Creek. There in the Mercer County town the Cane Ridge Christians had a premier extension unit in 1804, one of nine such pioneer churches having thus far their original sites authenticated. There also the Christian Churches, (Disciples of Christ), had Bacon College, which had removed thence from Georgetown. It preceded Bethany, and was the first of the brotherhood's institutions of higher learning. Its faculty, in 1840 numbered nine; student enrollment, 202; in the libraries, 1200 volumes; and each commencement was held on the last Friday in September.<sup>5</sup>

Anderson's second church of this faith began at Fox Creek. There Samuel D. Street organized the Disciples, July 25, 1841. Street was an itinerant Disciple evangelist at Crooked Creek Church, to the west, in the bordering County of Shelby. We know too little of him; not enough fadeless footprints did he leave on the sands of time. At Fox Creek he enrolled six men and eight women as charter members. They were: Wilfred G. Cheshire, America Cheshire, John D. Heaverin, Edward Sherwood, James Heaverin, Legrand Stirling, Albert B. Mullins, Susan Freeman, Huldah Stevens, Margaret Searcy, Ann Heaverin, Elizabeth Baxter, Jane Heaverin, and Trithena Street. Their founding covenant:

We, the members of this congregation, having been immersed upon a confession of our faith in the Messiah as the only begotten son of God, declare it to be our full purpose and determination to acknowledge no leader but Christ, no infallible teachers but the Apostles and Prophets, holding no other articles of belief but the Old and New Testaments, and the latter as containing our faith and the rules of our behaviour as Christians.

Their first clerk was Albert G. Mullins; first officers elected by the congregation, (July 16, 1842), were: elders, Edward Sherwood, Albert G. Mullins; deacons, Thomas Freeman, Wilfred G. Cheshire; Clerk, Richard H. Mullins; treasurer, Wilfred G. Cheshire. Until 1847 they worshipped in the old log building of the Baptists. Then on a half acre site adjoining that of the Baptists, their own first plant was erected, "near the waters of Fox Creek." The gift of land dated August 23, 1847, was from Madison M. Mullins and Albert Mullins, "to build a meeting house on, dedicated to the worship of Almighty God." A warranty deed was to follow "when said house shall have been builded." Named as trustees were: Edward Sherwood, William Kavanaugh, Dennis C. Driskill, Zachariah Fortune, Bartlett Searcy, and Albert Mullins. This first building served until 1904, when superseded by a structure costing \$2,000.<sup>6</sup>

As reported in 1848, Fox Creek Disciples numbered 150—a noteworthy group. Moreover, by then two other churches of this faith had been planted in Anderson, in addition to Fox Creek and Lawrenceburg. P. Menzies preached for the 43 Disciples at Willow Creek, where H. Sparrow was the leading layman; and P. H. Moss to the 36 at Mt. Olivet, where G. Cox was lay leader. All told there were 389 Disciples then in the four churches of Anderson.<sup>7</sup>

## § 2.

There may be fugitive romance for to-day's student, albeit sometimes bewildering, in probing certain old church record books for their routine disciplinary cases. But, it is to be remembered that many Protestants in a predominantly rural America followed generally the administrative pattern herewith briefly exemplified from the surviving Fox Creek archives. Usually declared within the infringement zone were: drinking to excess, dancing, card-playing, swearing, wilful violence, non-attendance at worship, and desecration of the Lord's Day. Also given stringent judgments were sexual immoralities, (oftener occurring, it seems, in the war years of the 60's, and for awhile, thereafter). Titillating to the uninitiated is the frequent candid wording in the scripted record of these sex deviations.

In the following transcribed briefs, names are omitted for obvious reasons. Due references may be found however in the notes.

April 15, 1843. (Naming five): "all of these brethren are excluded for using ardent Spirits to an excess."

February 25, 1872. "The charge against Brother \_\_\_\_\_ was taken up and he not being present, the church forbears with him on this wise that if he will quit drinking they will retain him but if he is known to drink to excess any more the church will exclude him".

October 14, 1843. A brother was excluded "for drinking ardent Spirits to an excess and playing the fiddle for dancing."

February 17, 1872. "The charge against \_\_\_\_\_ for swearing and dancing was taken up. \_\_\_\_\_ says he is sorry for swearing but thinks it no harm to dance and that he will dance when he pleases." Next month, still recalcitrant, he said "that he wanted his name taken off the church book." The record continues: "The question comes up in the church

whether they will tolerate dancing or not and decides that they will not allow the members to dance, notwithstanding Brother Albert G. Mullins takes the ground that you ought not to turn a member out for dancing. The church thinks differently, and votes it down unanimously."

April 18, 1858. One is charged with card-playing but the accused denied it. Another in whom the church reposed confidence declared that he "did see the said \_\_\_\_\_ playing cards," and the church being "satisfied with the testimony," of the prosecuting witness the alleged culprit was excluded.

May 22, 1858. One was charged with beating "severely" a brother "with a large hickory stick" \_\_\_\_\_ and then refusing to say anything about the beating" was excluded for his dogged silence.

June 4, 1853. There was one "at enmity" with a brother, and persistently threatened "to beat him with a club." The church was "not willing to bear with him any longer," and therefore excluded him.

June 23, 1850. A committee of inquiry twice visited a prominent parishoner for "opening and selling goods upon the Sabbath." The church wanted "to know the particulars." Final adjudication in this irregularity is not of record.<sup>8</sup>

### § 3.

Adding appreciable strength to the church were the baptisms of two laymen in 1858, namely, James R. York, Sr. on March 28, and R. H. Crossfield, Sr. on August 26. On August 16, 1863, these were appointed elders by congregational action. Since the church was often without a regular minister it is repeatedly said: "Divine worship . . . conducted by Brother R. H. Crossfield," this pertaining especially to the weekly communion on the Lord's Day.

An entry for 1862 states that Green Stevens was "employed to keep the meeting house". As "housekeeper" he was succeeded by John DeWitt in 1864. There was occasional disservice. On February 11, 1871: "The doors being locked the few that was present went home without making any further appointment to attend to the business that should be attended to."<sup>9</sup>

Disciples stressed the importance of knowing the Bible. Indeed it was an age of controversy in religion. Some read the Bible devotionally for the spiritual enrichment of themselves and others; some entrenchingly to fortify their tenets. A stratum of others read cumulatively for dialectical discourse. However open-minded readers were not a few. There was zeal in the memorizing of Bible passages. It was more than an exercise in mnemonics. Often it was a feature of worship in Sunday Schools.

The end results often were gratifying. Champ Clark, (1850-1921), Missouri statesman, and Speaker of the 62nd and 63rd Congresses grew up near Fox Creek. His father, Dr. John Hampton Clark, (1813-1898) was moved to become a Disciple by Bible reading. He tactfully provoked his son Champ to read and to know the Sacred Oracles. In his autobiography, Champ said:

When I contract brain fag, I read King Solomon's Proverbs, and St. Paul's epistles as mental tonics. Of all the compliments ever paid me by the newspapers since I have been in Congress the one I value most is to the effect that I quote the Bible more frequently and more accurately than any other public man in a quarter of a century.<sup>10</sup>

The counties of Anderson, Mercer, and Washington in the 1880's made up the Sixth District, in which Fox Creek Church functioned. On September 3-5, 1888, they were host church for the District Convention, and Fox Creek also pledged a generous \$50 to District missionary work. William Ross Lloyd, an attending minister, reported:

The Fox Creek brethren did a very hospitable part by all in attendance. Blessed is that convention in which souls are fed as well as the stomachs. If the next Convention can have a few more business-like elders like Bro. R. H. Crossfield, [Sr.], it will be fortunate<sup>11</sup>

#### § 4.

In 1941, while L. W. Chamberlain was pastor, elaborate preparations were made for the Disciples' Centennial at Fox Creek. On a Sunday, it was to be an all-day-dinner-on-the-grounds celebration. Living ex-pastors were to be invited, also Disciples and friends throughout the county, and beyond. R. H. Crossfield, Jr. of Birmingham, Ala., a native of Fox Creek, was to speak in the morning on "The Disciples of Christ", and in the afternoon on "One Hundred Years of History." The oldest living members including Mrs. Tillie Carter, Mrs. Annie Cole, and Professor J. M. B. Birdwhistle, were to be recognized along with all attending descendants of the fourteen charter members. A public address system was planned so that an overflow audience might hear.

A memorial in a communion set was presented to the church by Elizabeth Ware Doolan, Ransom R. Doolan, (her husband), and Mary A. Bond. This was "in memory of our kind, gentle, consecrated grandfather, Richard Henry Crossfield", Sr. Also, Mary A. Bond, daughter of James L. Bond, and Ella Crossfield Bond, presented her parents' family Bible to the church. Then in conclusion there was dedication of the \$50 estate gift of Mrs. Elizabeth Mullins, applied to the rebuilding in cement of the front wall of the church grounds.

#### NOTES FOR CHAPTER 3.

<sup>1</sup>Haskell and Smith, *A Complete Descriptive and Statistical Gazetteer of the U. S. A.*, New York, 1845, p. 33.

<sup>2</sup>McKee-Bond, op. cit., p. 27.

<sup>3</sup>D. S. Burnet, *The Christian Preacher*, Mt. Healthy, O., Aug., 1940, p. 188.

<sup>4</sup>Alexander Hall, *The Christian Register*, St. Clairsville, O., 1848, p. 15.

<sup>5</sup>Haskell and Smith, op. cit., p. 267.

<sup>6</sup>McKee-Bond, op. cit., p. 15.

<sup>7</sup>Alexander Hall, op. cit., p. 15.

<sup>8</sup>These briefs are from the clerk's record books, Fox Creek Disciples, (1841-1872); Vol. 1: pp. 9, 10, 20, 24, 30, 31, 51; Vol. 2: pp. 27-32.

<sup>9</sup>Ibid., Vol. 1, pp. 30-39.

<sup>10</sup>Champ Clark, *My Quarter-Century in American Politics*, New York and London, 1920, Vol. 1, pp. 8, 9.

<sup>11</sup>C. P. Williamson, *The Apostolic Guide*, Cincinnati, Lexington, and Louisville, Sept. 21, 1888, p. 606.



## CHAPTER 4.

### LEVIN MERRITT

#### § 1.

Most beloved of the evangelists serving the Fox Creek Christians during their first thirty-two years was Levin Merritt. He is obscure in ordinarily accessible biographical sources. Here the historians appear to have dropped their stitches. Wherefore we devote this chapter to a memoir of the Salt River pioneer.

He was born near Dover, Delaware, October 25, 1807, and died at Waverly, Illinois, eighteen miles south of Jacksonville, on October 18, 1873. He was the first child of Isaac Marrett and Elizabeth Murphy Marrett. The father was of French descent; the mother of Welsh lineage. Rebecca and John were the two younger children. Philologically his name was spelled Levan Marrett, but the orthography obtaining when he registered at the Disciples' "State Meeting", at Harrodsburg, Kentucky, in 1840, was Levin Merritt—a spelling which is herewith used throughout.<sup>1</sup>

About 1811 the Isaac Marretts moved to Marion County, Ohio, to live in the "Sandusky Plains" fifty miles south of Lake Erie. Here the mother soon died, and the father remarried. For the children life was hard indeed. At twelve, Levin was apprenticed for six years to Duncan, a frontier cobbler. This wilderness Shylock was by contract to send the boy to school one year out of the six. This was deferred, to the last, and evaded by sending him to the new home of his family near Hustonville in Lincoln County, Kentucky. Thus the youth was shamefully cheated.

While yet in Ohio, Levin was baptized in 1824 by John Dudley, (1789-1845) a preacher of the Christian Connection. In Kentucky he worked as a cobbler until 1833, but in 1829 began to preach, associated with the Disciple evangelists, Jacob Warriner, Nathan Waters, and Walter Anderson. At Hustonville they were on the borders of Casey County, which in contemporary parlance abounded with "Campbellite Killers". He was molded by persecution.

Merritt is remembered affectionately by Champ Clark in his autobiography as briefed herewith:

I love to think of him who never debated, but following the example of Jesus went about doing good and spreading the glad tidings into the obscurest parts. Merritt, a most pious man, an old bachelor loaned my father small sums to help me through college, which I paid back with interest to his estate after he was dead.<sup>2</sup>

A Harrodsburg reporter in 1843 described Merritt as "perhaps the most zealous and indefatigable proclaimer of the gospel in this section of the country. He is constantly engaged and visits many congregations scattered over a great extent."

#### § 2.

Merritt was one of the 22 Kentucky preachers attending the "State Meeting" at Harrodsburg, May 14, 1840. Following this the printed report listed him as the "evangelist" at Union and Grapevine, in Mercer County; at Long

Lick, in Washington; and at the "church near Bradfordsville", in Marion.<sup>4</sup> By later report he also shepherded Sycamore Church, in the new county of Boyle.<sup>5</sup> In 1854 he reported that for twenty years he had been evangelizing in his "district . . . made up of Boyle, Mercer, Anderson and Washington Counties." For the year ending October 1, 1853, he had preached 406 sermons, visited 500 families, and had "constituted" the new church at Willisburg.<sup>6</sup>

For this visiting practice Merritt is pointedly praised in the *Millennial Harbinger*. A. W. Campbell, editorial assistant, called it "an apostolic practice", adding: "mere pulpit or platform exhibitions of the truth often fail to reach the difficulties of many honest minds. . . . Such are to be approached in a more familiar way if we are to succeed." Continuing: this evangelist Merritt in "a family-circle way of preaching . . . seems to be a thorough workman . . . that cannot fail of giving increased efficacy to his pulpit labors."<sup>7</sup> This purposeful visitation may have specially appealed to the mature mind. At Camdensville, three miles from Fox Creek, Merritt held the "protracted meeting" in 1860, resulting in 38 "additions".<sup>8</sup> These ranged in age from 18 to 77—a harvest of adults.

On August 26, 1858, R. H. Crossfield, Sr. was baptized by Levin Merritt, at the Fox Creek revival, continuing for 17 days, when altogether 45 were initially united with the flock.<sup>9</sup> Among these were eight slaves: Benjamin, Caroline, Rose Ann, Frances, Amelia, Nancy, Nelsy, and Kizziah, belonging to the Witherspoons, the Buntains, the Hackleys, and Woodford Crossfield. It was a great meeting. It gleaned the field, which the evangelist prudently understood when he returned the next year for a very short meeting of three days with four additions.<sup>10</sup> But the Fox Creek harvest was "whitening" again in July, 1861, when Merritt returned converting 32.<sup>11</sup> He was the mainstay of "The Anderson Cooperation," which in 1859 enlisted seventeen supporting churches in the five-county area of the Salt River valley. This was eighty miles long and thirty in width, the churches having their annual convention each fall, closing their missionary year.

Isaac Chapline travelled one year with Merritt, 1842-'43. It was heart-breaking in its paucity of support. Chapline could give but half of his time, but he said that Merritt "employed his whole time to the work both day and night"—a self-giving then almost unprecedented.<sup>12</sup> The yearly travel averaged about 3500 miles in patient plodding, perambulating by horseback. As high as 600 family visits were jotted down meticulously for the year, in some elusive journal, thus far lost, or undiscovered, for a curious posterity.

Chapline, his erstwhile travel-mate, exposed the impossible ministerial support of the times. He said that one church to his personal knowledge used its preacher for three years, rewarding him all told with \$1.50, and "that given by one family." His joint work with Merritt in 1843 had converted 43 souls, their support coming from only three churches out of the eleven at that time nominally in the "Cooperation." Chapline continues:

It does seem to me that a great majority of professors actually think that their preachers can live upon the wind, or be fed by the ravens. . . . I retire from the field discouraged, and . . . I can never take it again until my brethren wake up . . . I have given nine years of my time without remuneration, and . . . the Brethren . . . say to me, be ye warmed and filled and yet give nothing for that purpose. . . . a church that is too penurious to sustain a preacher is not worth preaching to.<sup>13</sup>

Merritt had travelling assistants throughout his "cooperation" tenure. One of the ablest of these, William T. Corn, he had converted in 1856, at

Glens Creek Church in Washington County. Corn was a storekeeper-preacher who inadvertently turned Champ Clark from a mercantile life. From fragmented records it appears that these itinerants served "The Anderson Cooperation," at various times: Isaac Chapline of Woodsonville; William T. Corn, of Willisburg; T. N. Gaines, (later of Fayette, Mo.); Lewis Hume, of Waterford; R. M. Kercheval, of Waterford; P. Menzies, of South Benson, (Franklin County); Levin Merritt, of any place in the district where he pegged his hat; P. H. Morse of Mt. Olivet, (Anderson County); J. V. Price, of Dover; A. S. Smith, of Antioch; H. Sparrow, of Antioch; Jesse Walden, of Stanford; Josiah Waller, of Anderson County; John R. White, of Parksville; Isaac Wilham, of Mt. Salem, (Woodford County); and K. Yowell, of Petersburg, (Boone County).

It is not to be taken too casually in the "Bluegrass" and beyond, that many fortunate churches of to-day blossom as the rose. Rather let the genius of the wise trace this flowering to faithful men of old who in the beclouded dawn sowed "beside all waters."

The "Anderson Cooperation" of the Disciples was constituted in a representative assembly at Long Lick Church in Washington County, in December, 1844. Merritt was engaged then as their itinerant evangelist, and was continued as such throughout his 29 remaining years. In his total ministry he organized about twenty new churches, and out of his slender means aided in erecting about the same number of meeting houses. He was ever dispensing Christian literature. He befriended the poor and needy. From a meager estate he bequeathed \$250 to the Midway Orphan School, Kentucky.

Merritt's last attendance at the "Cooperation's" annual conclaves was at Fox Creek, September 12, 1873.<sup>14</sup> He reported his year's labor: additions, 135; travel nearly 3000 miles; visits to families, 390; "spoke in family-room, school-room, and in the woods, 235 times; in churches, 148 times; sermons, 383." As usual, he was to continue the ensuing year to "preach wherever he thinks preaching is most needed," and to receive the \$451 which was the full amount of the annual "contributions" reported at this Fox Creek Convention. He left at once to see his sister in Illinois, but could only reach the home of his niece, Mrs. Emily Cox. There he lingered eight days before passing. After a temporary interment in the immediate Illinois community, the body was returned for final burial on Christmas Day, 1873, at his beloved Antioch, in Washington County, Kentucky. This "was attended by a large concourse of friends; and although no relatives were present, yet he was more lamented than almost any other man would have been".

The winding road from Fox Creek to Willisburg, along State Highway 53, skims the crest of a jumble of precipitous hills, sporadic undulations, perhaps, of the Kentucky Cumberlands. Near this Highway, immediately at the rear of the old Antioch Church is the grave of Levin Merritt. Approximately the location is seven miles northeast of Willisburg and twelve miles southwest of Fox Creek. Antioch Christians regarded him affectionately as their father in the faith. Much time had he spent in that rural retreat. Verily he was one of their own. Their church yard must receive his ashes.

It is alleged that at Merritt's decease and burial in a distant place, the "Cooperation" supplied sufficient funds for his reinterment in Kentucky, and cash was entrusted to one who went to accomplish the removal. Lo! the unwary traveller fell into the hands of "confidence" men, who left him moneyless on a "Jericho Road". The brethren were shocked but rallied in time to effect their funereal purpose.

Aside from this story of bizarre brigandage, there is evident the disheveled legend chiseled for an apparent perpetuity. The strange stone-cutter misspelled the preacher's name, but forgivably in view of its currently variant spelling. But serious was his miscue, as one can see, in carving the "sectarian adjective" before the name. This to the entombed man was a form of "sacrilege," which in life he had quietly but consistently avoided.

Lines on the gravestone follow:

A Preacher of the Gospel  
Rev. L. Meritt  
Born: 1807  
Died  
October 1873  
He died as he lived, a Christian

#### NOTES FOR CHAPTER 4.

<sup>1</sup>Obituary of Merritt by W. W. Graham, *The Apostolic Times*, Lexington, Ky., Jan. 22, 1874, p. 7. Same in *Christian Standard*, Cincinnati, O., Feb. 14, 1874, p. 53.

<sup>2</sup>Champ Clark, op. cit., Vol. 1, pp. 103, 154, 155.

<sup>3</sup>R. French Ferguson, *Christian Journal*, Harrodsburg, Ky., Sept. 30, 1843, p. 84.

<sup>4</sup>D. S. Burnet, op. cit., pp. 181, 183, 185.

<sup>5</sup>Alexander Hall, op. cit., p. 12.

<sup>6</sup>Alexander Campbell, *Millennial Harbinger*, Bethany, Va., 1854, p. 534.

<sup>7</sup>Ibid., and 1855, p. 119; 1859, p. 599; 1860, p. 718.

<sup>8</sup>Ibid., 1860, p. 597.

<sup>9</sup>Ibid., 1858, p. 594.

<sup>10</sup>Ibid., 1859, p. 599.

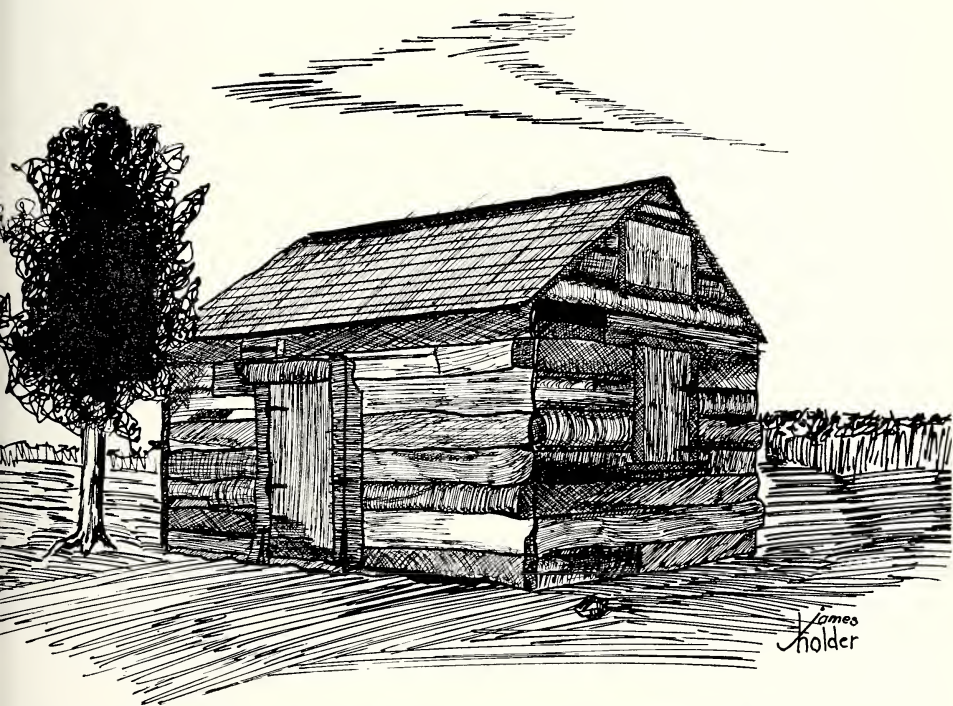
<sup>11</sup>Ibid., 1861, p. 599.

<sup>12</sup>R. French Ferguson, op. cit., Dec. 9, 1843, pp. 247, 248.

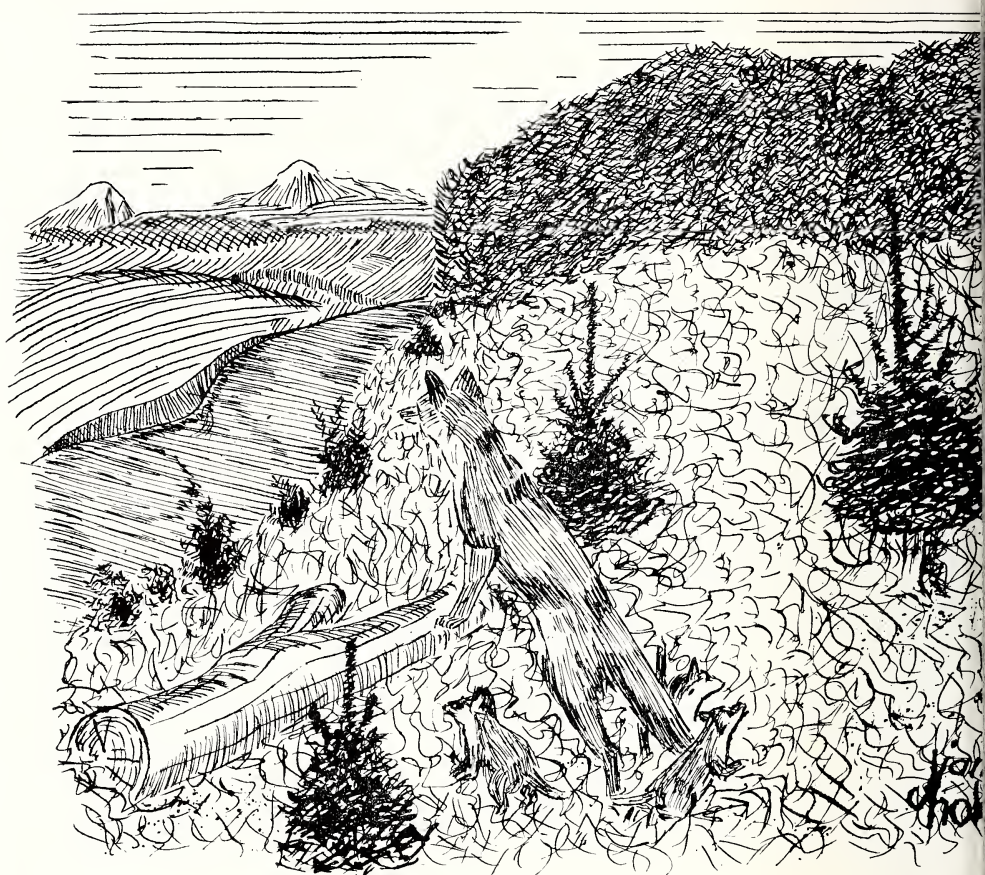
<sup>13</sup>Ibid.

<sup>14</sup>*The Apostolic Times*, op. cit., Oct. 2, 1873, p. 3.





*Pioneer Type of Log Church and Schoolhouse, Ante-Bellum Kentucky.*



*Artist's View, Fox and Creek*

## CHAPTER 5.

### PASTORS THROUGH THE YEARS.

#### § 1.

Fox Creek Disciples, for names and dates, like so many of their American communion, rooted back in the 19th Century, leave us with an imperfect record of their respective ministers. At first a "pastor" was little known; he was the "evangelist", or "teaching elder". This exultant, youthful movement was obsessed with an apt evangelism. It was convincing to many, and withal winsome. Then there were some with a debating prowess to meet all comers. It was part and parcel of a radical frontier democracy—the freest of the free. Actually the line was thin between layman and minister. The universal priesthood of Christian believers was both a tenet and a widespread practice. Primarily ecumenical they dealt more in ideals than in statistics. Perchance in their unworldliness they would not point up by recorded names and dates any separatism in the "one flock" for which the Great Shepherd ever yearns. Wherefore, many Disciple chronicles are incidentally shortened for to-day.

#### § 2.

National Year Books of the Christian Churches (Disciples of Christ), issued for many years have substantially aided us in compiling this list of Fox Creek pastors. Much help, of course, came from sources within the local church. It is to be seen at a glance by knowing ones, that most of these pastorates have been student ministries from The College of the Bible, and Transylvania at Lexington. These institutions of learning have been of untold blessing to their brotherhood throughout the world.

Reminiscing, Hampton Adams, a former student-pastor, now minister of Park Avenue Christian Church, (Disciples of Christ), New York City, says of Fox Creek:

I remember their congregational singing. They sang with the spirit in their services and united with a number of congregations of that section in occasional singing festivals. Their kindness deeply impressed me in their Saturday-to-Monday hospitality in different homes. The members of Fox Creek along with those of a hundred other Kentucky churches should receive a special reward in Heaven for their patience in bringing up some of us preachers.<sup>1</sup>

And James R. York, longtime elder at Fox Creek, said (1944) "We have helped to make some fine Preachers."

Herewith is Fox Creek's ministerial roll:

1841-1853	Samuel D. Street
1854-1869	Levin Merritt
1870-1882	Lewis Hume, Jesse Walden
1883	G. W. Yancey
1884-1886	not of record
1887	William T. Corn
1888-1889	not of record
1890	John I. Rogers
1891-1894	not of record

1895	Jesse Walden
1896-1901	D. W. Case, David C. Campbell
1902	H. B. Self
1903	Robert M. Campbell, Albert T. Felix
1904-1905	O. W. Darnold
1906	Wesley C. Whitehouse
1907-1908	E. L. Miley
1909	Curtis C. Wilson
1910-1913	C. W. Harrison
1914-1916	G. J. Parrish
1917	Hampton Adams
1918-1919	Charles I. Stephenson
1920-1921	Charles W. Corn
1922	L. M. Griffin
1923-1925	L. Gordon Davis
1926-1927	James T. Highfield
1928-1929	Joe S. Falconer
1930	Howard Prather
1931	M. C. Hart
1932	H. C. O'Brien
1933-1935	James T. Highfield
1936-1937	Oscar C. Jenkins
1938-1941	L. W. Chamberlain
1942-1943	E. R. Worrell
1944-1946	Russell S. Tandy
1947-1948	E. C. Gooden
1949	Richard White
1950-1951	Reed Carter
1952-1953	John O. Humbert
1954-1956	William I. Kerr
1957 —	Henry C. Hilliard, Jr.

## NOTE FOR CHAPTER 5.

<sup>1</sup>Letter of Hampton Adams to the author, dated July 17, 1957.

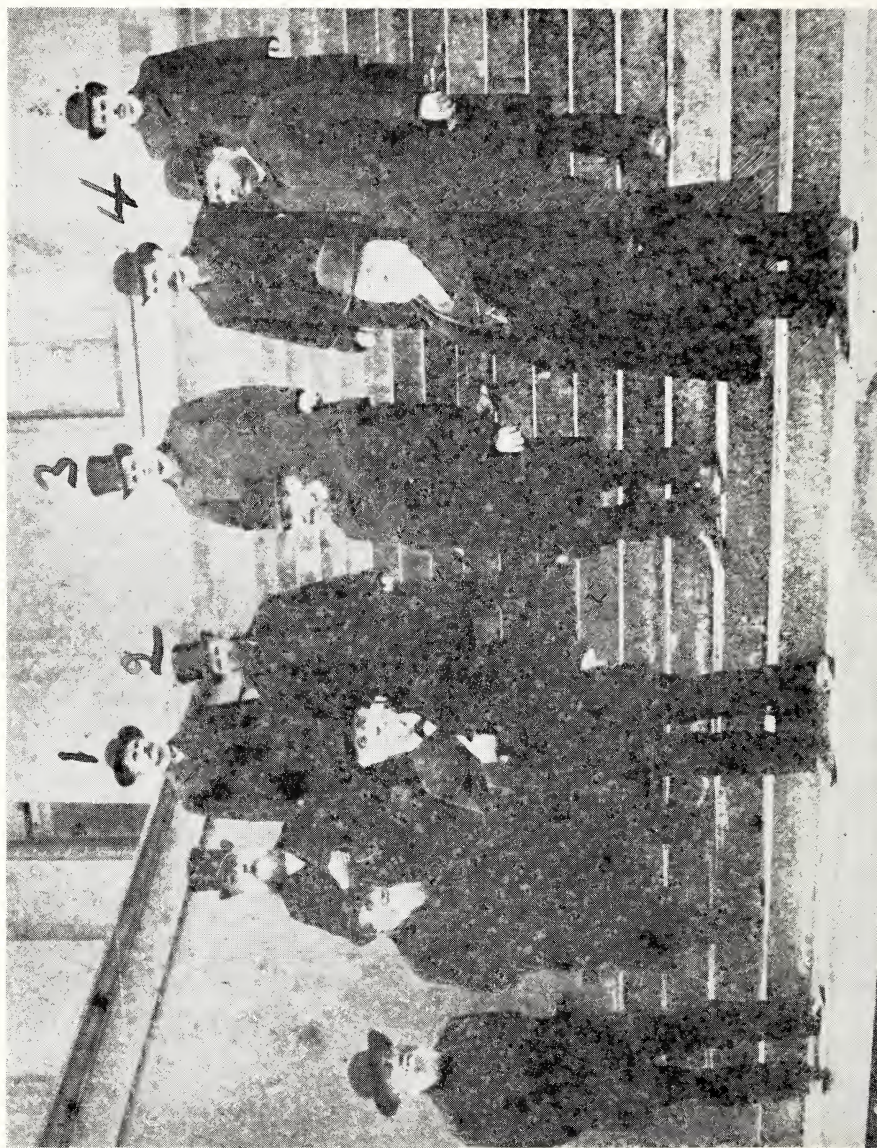




Fraternally yours,

*R. H. Crossfield*

*President R. H. Crossfield, 1918.*



Kentucky University and College of the Bible Faculty, 1887. Appearing, top to bottom: First Row: R. H. Ellett, C. E. Schultze, J. W. McGarvey, H. H. White. Second Row: A. R. Milligan, C. L. Loos. Third Row: A. C. Zembrod, I. B. Grubbs. Fourth Row: W. G. Conley, A. Fairhurst, Mark Collis, Robert Graham.



## PART II. THE CROSSFIELD HERITAGE

### CHAPTER 6.

#### FAMILY LORE.

##### § 1.

Anderson's historians sketch R. H. Crossfield, Sr., familiarly known as "Uncle Dick," as "one of the most highly esteemed citizens of the county."<sup>1</sup> He was born October 15, 1821 in the plantation cabin of his parents two miles from the new village of Fox Creek. At the same site he died, March 15, 1908, in his new home erected there in 1865. There at the time of his passing he had lived all of his eighty-six years and five months. The commodious residence yet stands on its scenic hilltop overlooking the spindling stream which gave rise to the community's name. His parents John and Elizabeth Crossfield, (September 30, 1799-August 20, 1858), it is said came to Fox Creek from Culpepper County, Va., by way of Woodford County, Ky.<sup>2</sup> As to Virginia, it seems there is no accurate tracing of this fact, since the earliest Federal Census records were lost in the British burning of the National Capitol in 1814. However there are available detailed tax lists for nearly half of Virginia's Counties, 1782-1785, but from these, Culpepper is missing. Nevertheless there are listed a James Crossfield in Middlesex, 1783; and a Margaret Crosfield in Northumberland, in 1782.<sup>3</sup>

These are Old Dominion "Tidewater" counties, about a hundred miles northeast of Richmond. Eight white persons were in the family of James; two in that of Margaret. No connection of these is presently to be documented for the Kentucky Crossfields here concerned. Since this patronymic, however, is relatively rare in America, this information is of interest. The name is known to be of three centuries' currency in England. There John Crossfield preached in Lancashire, and authored seven first editions of different publication, 1691-1742, some of which were reprinted. His sermon preached in the tenseness of a public execution, is an imprinted work; the title: "*The Triumph of sovereign grace . . . a brand plucked from the fire . . . a funeral sermon preached at Bacup, May 23, 1742, before 4000 people on the occasion of the death of Lawrence Britcliffe, late of Clinger, who was executed at Lancaster, 1742*"<sup>4</sup>

Neighbors respectfully called R. H. Crossfield, Sr., a self-made man. Indeed his farming was with marked acumen, and with indomitable perseverance. He was frugal. He steadily improved his plantation. He reared well his large family in the woeful years of the great civil strife and its tragic facing-about in the dismal aftermath. He served Anderson for three terms as Sheriff; in 1874-'76; 1880-'82; and 1882-1884; and in 1891, was the representative of Anderson in the Legislature at Frankfort.

He was an elder for forty-five years in the Fox Creek Church frequently presiding at communion and leading in worship in the absence of the pastor. In 1895 he contributed \$100.00 toward the construction of the initial College of the Bible building at Lexington, costing \$24,000—a dedicated gift from one not rich in worldly goods but abounding in love for his brotherhood.

His pastor, E. L. Miley, at his passing, said: "Bro. Crossfield was very benevolent, always took great interest in the church, and helped build several houses of worship in his own and other communities."<sup>5</sup> At his local church he saw each of his twelve children baptized.<sup>6</sup>

## § 2.

He was married first to Martha Bell Gudgel, November 16, 1843; lastly to Mrs. Elizabeth Ann Jackson Golden, August 23, 1860. The first wife, mother of nine, was of a substantial family who had located in Anderson before the establishment of the county. She was born May 30, 1824, and died March 2, 1858.<sup>7</sup> The second wife, mother of three, by her Crossfield marriage, was of the posterity of the Wares who had come with "The Travelling Church," of Spotsylvania, Virginia, to Gilberts Creek, Garrard County, Kentucky, in 1781. She was born August 8, 1837; "united by letter" at Fox Creek Church, August 6, 1861, and died February 12, 1908. The child by her first (Golden) marriage was Sallie D. Golden; born June 20, 1856; died December 12, 1881; married T. T. Blackerby, March 7, 1876. Mrs. Golden-Crossfield was a remarkable woman of poise, charm, and dignity, ever proficient in the home, and dispensing a hearty hospitality to frequent guests.

The children of the first marriage, were:

George Washington Crossfield born October 6, 1844; baptized, 1867; died January 4, 1871.

Thomas J. Crossfield, born, Dec. 31, 1845; was a cavalryman with General John Hunt Morgan; married Josephine Cotter, September 20, 1866; baptized, 1867; died July, 1915.

Susan Mary Crossfield, born July 7, 1847; baptized June 5, 1863; married William H. York, Nov., 1865; died April 14, 1888.

Julia Ann Crossfield, born February 18, 1849; baptized August 27, 1865; married Henry Nathan Ware, (1846-1928), December 3, 1868; died at Lebanon, Ky., January 12, 1913.

Sarah Frances Crossfield, born June 29, 1851; baptized, August 18, 1866; married Rufus Thacker, December 26, 1872; died May 13, 1910.

Matisson M. Crossfield, born December 12, 1852; baptized August 2, 1867; married Belle McMurray, September 11, 1878; died April 20, 1887.

Martha Belle Crossfield, born March 13, 1854; baptized, October 23, 1868; married Squire Martin ("Morehead") Ware, (1854-1912); November 7, 1875; died at Stillwater, Oklahoma, August 13, 1898.

Almira Ella Crossfield, born February 29, 1856; baptized August 2, 1867; married James L. Bond, January 2, 1877; died March 12, 1892.

America Alice Crossfield, born February 11, 1858; baptized September 29, 1874; married Bryant O. Jones, October 10, 1888; died at Lexington, Ky. Nov. 5, 1927.

The children of the second marriage were:

William Hanson Crossfield, born January 14, 1862; baptized October 16, 1878; married Bell Cole, January 30, 1883; died January 26, 1931.

Charles Kavanaugh Crossfield, born June 9, 1863; baptized, September 2, 1874; married Ada Lee Hackley, September 15, 1887; died in automobile accident at Live Oak, Florida, January 12, 1934.

Richard Henry Crossfield, Jr., born October 22, 1868; baptized, July, 1882; married Annie Ritchie Terry, of Glasgow, Kentucky February 5, 1895; died in Birmingham, Alabama, July 30, 1951.

## § 3.

At the ancestral place of the Crossfields there is a century-old family graveyard. Across a narrow valley, at a short distance from the home, it is preserved in an antiquated enclosure. Here a headstone is engraved:

Thurza Ware Jackson  
Born September 29, 1814  
Died November 3, 1876.  
Gone from us to live in heaven  
Free from sickness, pain and death  
In a bright eternal mansion  
Crowned with an immortal wreath.

This marks the entombment of the mother of the widow, Mrs. Golden, (nee, Elizabeth Ann Jackson), who, as listed above, was the second wife of R. H. Crossfield, Sr. Thus "Thurza" was maternal grandmother of the three boys known familiarly in their youth as Billy, Charley, and Henry, of whom certain vital statistics are given in the foregoing notes. "Thurza", (Thyrza), is the modern colloquial equivalent of the Hebrew, Therese, or its alternate, Tirzah, as in Song of Solomon 6:4:

"You are beautiful as Tirzah, my love  
comely as Jerusalem."

"Thurza" Ware married Tinsley Jackson, who was a schoolteacher and a skillful penman. She "united by letter" at Fox Creek Church, June 27, 1857. The parents of "Thurza" were: Henry and Jane Newcome Ware. These traditionally were Separate Baptists from the old Gilbert's Creek church two miles south of Lancaster, Ky. This famous congregation, led by Elijah Craig (1740-1825), and Captain William Ellis, was transplanted in December, 1781, with their two hundred Spotsylvanians.<sup>8</sup>

Henry Ware was born in Garrard County, Ky., May 19, 1782 and died November 15, 1856 at his plantation,<sup>9</sup> then within sight of the present Hyattsville, a suburb of Lancaster. The interments of Henry and of Jane, his wife, were in the old-time family plat near the ante-bellum home site. These graves to-day are desolated and all but unknown in a lush pastureland. Albeit, broken and scattered, the engraved stones identify clearly the place. Henry Ware and Jane Newcome were married February 26, 1806. Officiating was Jesse Fears<sup>10</sup> of Flat Lick Church, oldest in Pulaski County, Kentucky, located ten miles northeast from Somerset. A daughter of William Newcome<sup>11</sup> and wife, she was born February 23, 1787, and died at her home near Hyattsville, January 14, 1862. In the late 1850's she heard Alexander Campbell preach in the nearby Lancaster Christian Church. Clinging behind her on this horseback trip was a teen-age grandson, Henry Nathan Ware.

In the year, 1856, when Henry Ware died, he pledged \$100.00 to the endowment campaign of John B. Bowman for the new Kentucky University at Harrodsburg; successor to Bacon College there which had discontinued. Entries on the cancelled note, extant in 1948, in the custody of his last surviving grandson,<sup>12</sup> showed part-payment during Henry Ware's life, and the prompt and final payment in full from the estate. Conditional in the gift, as managed by Bowman, was the privileged naming of one tuitional beneficiary. Accordingly Ware named his horseback-riding grandson mentioned above, but war intervened and the benefit could never apply.

Hall's Christian Register of 1848, lists Henry Ware as the leading layman at Gilbert's Creek, whose pastor was Absalom Quinn.<sup>13</sup> As this church declined many of its members went to the flourishing Antioch Christian Church, (1835-1893), in the immediate vicinity. Later these united with nearby New Antioch, functioning to-day as a "half-time" country church, and it was the first pastorate, sixty-two years ago, of the late Graham Frank, (1873-1954), of Dallas, Texas. Also in this church Frank Nelson Tinder, now minister of First Christian Church, Richmond, Kentucky, was reared.

Henry and Jane Newcome Ware had eight children as follows:

Nathan H. Ware, born December 20, 1806; died October 7, 1853; married Charlotte Sebastian, April 26, 1828.

Sally Ware, born September 15, 1809; died June 10, 1837; married Thomas McMurray, October 15, 1829.

John Ware, born April 11, 1812; died November 28, 1828.

"Thurza" Ware, born September 29, 1814; died November 3, 1876; married Tinsley Jackson, September 29, 1835, (on her 21st birthday).

Elizabeth Ware born May 29, 1817; died, February 14, 1841; apparently never married as she is not named in the listing of the estate.

Squire Lancaster Ware born November 30, 1819; died August 4, 1887; married Julia Ann Storms, (1825-1900), January 8, 1846.

Martha Jane Ware, born July 18, 1822; date of death, not of record; married, first, John Hill, October 1, 1846; later, James Barnes.

William Henry Ware, born August 8, 1825; died \_\_\_\_\_, 1893; married Nancy Greenstreet Storms, (1828-1912); a sister of Julia Ann Storms, named above.

There lived in 1929, in Pulaski County, Kentucky, seven miles north of Somerset, a bachelor, Jonas Ware, (1843-1933), aged eighty-six, a nephew of Henry Ware.<sup>14</sup> He was a grandson of Dudley Ware, (1758-1832?), who reportedly had three sons named Henry, Rice, and Edmond. Jonas was a son of Edmond. On the farm owned then by Jonas were buried his grandparents who had come with Craig and Ellis to Gilbert's Creek in 1781; later going to South Elkhorn in Fayette County. Pulaski seemed to be a less turbulent sector in the conflicts of the period, so thither they finally went for peace and security.<sup>15</sup> Earlier at Danville he helped to launch Kentucky as a duly federated state within the Union. Thus he signed a timely petition to the Virginia Assembly. It was to forestall the force of the "separation act" impatiently projected by the provincial legislature in October, 1788, which was designed to set up an areal sovereignty necessarily inchoate, and dangerously independent.

A petition signed by Dudley Ware and other representative citizens, concludes:<sup>16</sup>

Your petitioners therefore conceiving that an augmentation of states under the general Government, by the erection of a new Government here, which will be clothed with no national power and which will only serve as one of Pharos lean kine to devour our liberty, whilst it can be of no security to our property, therefore . . . request that the general Government will secure everything which the most sanguine can desire: and that a separation may injure us until time shall be no more.

Here ends my detailed, if straitened, account of the family—a backdrop for the story to come. What follows is a brief memoir of Richard Henry Crossfield, Jr. Obviously for the first half of our Twentieth Century he became the most widely known and honored of "Uncle Dick's" descendants.

## NOTES FOR CHAPTER 6.

<sup>1</sup>McKee Bond, op. cit., p. 187.

<sup>2</sup>Ibid.

<sup>3</sup>*Heads of Families . . . State Enumerations of Virginia: From 1782-1785*; Southern Book Company, Baltimore, Md.; 1952; pp. 3, 38, 56.

<sup>4</sup>E. C. Starr, ed., *A Baptist Bibliography*, Vol. 5, 1957, Rochester, N. Y., p. 192.

<sup>5</sup>*Christian Standard*, op. cit., year, 1908; p. 798.

<sup>6</sup>Respective accession dates given in Fox Creek Christian Church Archives.

<sup>7</sup>Genealogical data herewith submitted is taken from script entered in Ware-Crossfield family Bibles, published respectively at Philadelphia, 1845, and New York, 1853; from the Fox Creek Christian Church Archives; and from personal interviews of the author with his Ware-Crossfield relatives for three score years, together with various letters of correspondence.

<sup>8</sup>George W. Ranck, *The Travelling Church*. Filson Club, Louisville, Ky.; 1910; p. 31.

<sup>9</sup>*Register of the Kentucky State Historical Society*; July, 1951; p. 255.

<sup>10</sup>Name almost illegible on the marriage license in the Lancaster, Ky. Courthouse.

<sup>11</sup>Research for the author by Judge Forrest Calico, Lancaster, Ky. The name is spelled "Newcomb" on the Garrard Co., tax list, Aug. 6, 1800; G. Glenn Clift, *Second Census of Kentucky*, Frankfort, Ky.; 1954; p. 216.

<sup>12</sup>Charles Pemberton Ware, (1863-1948), Somerset, Ky.

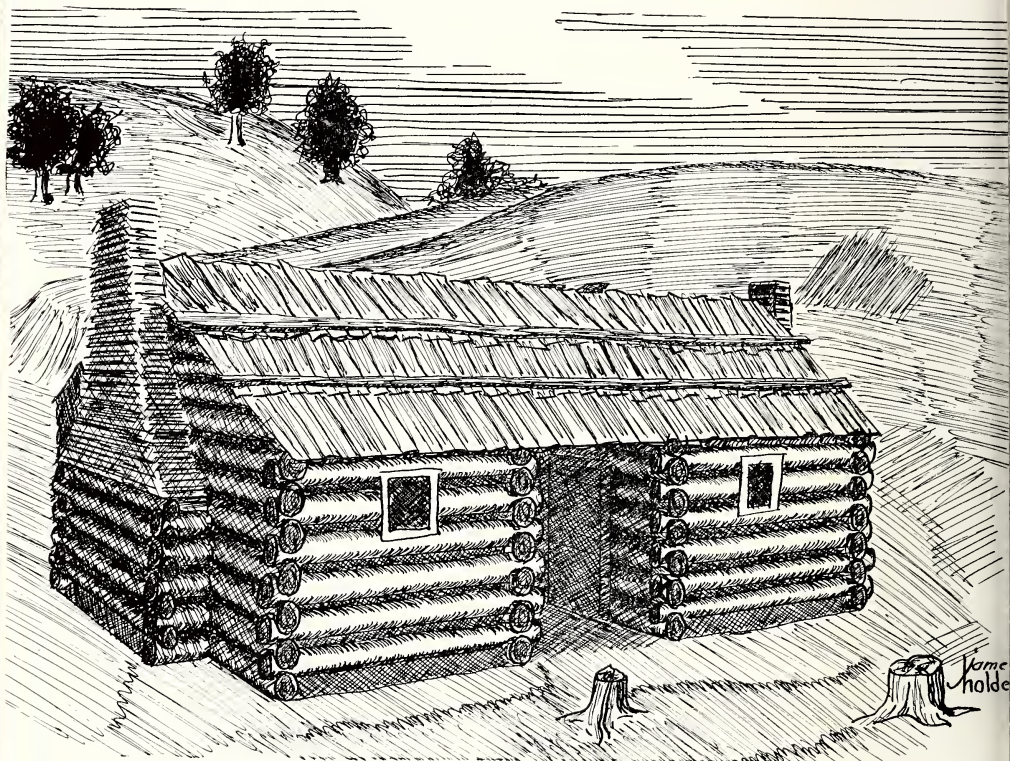
<sup>13</sup>Alexander Hall, op. cit. p. 12. The name is misspelled "Wear".

<sup>14</sup>Interviewed by the author, July, 1929. See Southard-Miller, *Who's Who in Kentucky*, Louisville, Ky.; 1936; p. 422.

<sup>15</sup>See *The Commonwealth*, Somerset, Ky., (newspaper), March 6, 1929; Also: Alma Owens Tibbals, *A History of Pulaski County, Ky.*, Bagdad, Ky.; 1952; pp. 93, 200. When Jonas Ware died in July, 1933, the ancestral farm had been possessed by the Wares for 134 years.

<sup>16</sup>James Rood Robertson *Petitions of the Early Inhabitants of Kentucky to the General Assembly of Virginia, 1769 to 1792*; Filson Club Publications, No. 27, Louisville, Ky.; 1914, p. 121, (Petition No. 58), and p. 134, (Petition No. 69).





*Sketch, Double-Log Cabin, First Transylvania, Near Danville, Ky., 1785.*



Store, in Danville, and  
general assortment of

goods, hard ware and groce-  
ries, with a quantity of nails of  
all sizes, also lampblack and  
which they are determined  
to sell as moderate terms as pos-  
sible, ginseng, final settlement  
of furs, viz. Fox, Racon  
and Mink skins. 422

A large company will meet at  
Orchard, the 25th of  
in order to start early the  
morning through the W'il

Store, in Danville, and  
to the subscriber about  
six miles from Danville, in Lin-  
coln County

b39-45

THOMAS TODD.

NOTICE is hereby given, that the  
GRAMMAR SCHOOL under  
the direction of the committee of the  
board of trustees for the Transylvania  
Seminary, is opened at the Public  
School house adjacent to the Presby-  
terian meeting house, near Lexington in  
the neighbourhood of which, boarding  
and accommodations for students, may  
perhaps, be had as good and cheap, as  
in any part of this district: and tuition  
at the moderate rate of three pounds per  
annum. By order of the committee.

W. WARD, ch. com.

1800 Jan 10, 1801 per Dec 10  
1801 Jan 10, 1802 per Dec 10  
1802 Jan 10, 1803 per Dec 10  
1803 Jan 10, 1804 per Dec 10

May 29, 1789

TAKEN up by the  
Honorabel court, the  
Shannon's mill, a female slave  
3 years old, with a white line  
neither marked nor branded  
ed to L. 2-5.

47-49

SAMUEL GREEN

A large company will meet at  
Lime Lene, the eighth of August  
in order to start early the  
morning up the Ohio.



## CHAPTER 7.

### CAPS AND GOWNS

#### § 1.

It was 1874 when young Crossfield first struggled with his primer in the district school. Twenty-six years of study lay before him, interspersed with varied activities, ere he was to receive his doctorate from Wooster, Ohio. Meanwhile, before college at Lexington, there were McGuffey's Readers, and Ray's Arithmetics to master, and other basic courses of elementary and secondary training. His native county, in which sympathy for the Southern Confederacy had been strong, was slowly recovering. It had lost 25% in population for the decade, 1860-1870. Yet in 1874, its farms had cash value of \$1,500,000, annual products of which, together with earnings in manufacturing yielded a per capita income of \$128.00.<sup>1</sup>

Anderson Seminary in Lawrenceburg was an excellent school conducted 1882-1887 by Professor J. M. B. Birdwhistle. Neighbor of the Crossfields, and fellow-Disciple at Fox Creek and Lawrenceburg, where he served as elder and teacher of a Bible Class for decades, "Mat" Birdwhistle, was "an educator of note". Son of William N. and Mildred Birdwhistle, he was a graduate of Center College, Danville, class of 1880.<sup>2</sup> Here at Lawrenceburg, for two years in this select school, Crossfield received his pre-college training.

#### § 2.

The youth was almost seventeen when he enrolled at Kentucky University, Lexington, on September 14, 1885. This institution of higher learning has had, (1957), its Lexington location for 168 years. Transylvania has been its name for the first 76 and last 49 of those years, and it has been under Disciple auspices at Lexington for the last 92 years. But for a period of 43 years, 1865-1908, it was called at Lexington, Kentucky University. Crossfield attended here for four successive sessions, graduating (A.B.), June 13, 1889.<sup>3</sup>

On July 25, 1885 the following advertisement appeared in a paper then widely read in Kentucky and throughout the middle west:<sup>4</sup>

#### Kentucky University Lexington

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Classical and Scientific with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition, two dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. For catalogues and other information apply to Chas. Louis Loos, President, or Robert Graham, President of The College of the Bible.

From the above it appears that K. U. was operatively one institution, which indeed it was for essential service to students. But the College of the Bible affiliated with the University at Lexington since 1865, was separately chartered in 1878, continuing however joint use of the campus and plant. In that pre-inflation day the minimum overall cost per student here for the school-year totalled about \$120.00.

Charles Louis Loos, (1823-1912), President of Kentucky University, 1881-1897, was a Franco-German of Alsatian nativity. He came to America in

1834, united with Disciples at Minerva, Ohio, 1840, began preaching at once, and went to Bethany College, graduating there (A.B.), on July 4, 1846; A.M., 1852; and received LL.D., from Butler, Indianapolis in 1892. He married Rosetta E. Kerr on July 6, 1848. A. Campbell and W. K. Pendleton ordained him at Bethany to the ministry in 1849, the first such ordination there.<sup>5</sup> He was President at Eureka College, Illinois, 1857-'58; taught at Bethany, 25 years, and at Lexington, 29. In 1889 he was President of The Foreign Christian Missionary Society.

At his passing it was said of Loos in the *Crimson*, (K. U. students' annual), at Lexington: "To have known him is one of the most treasured of our college recollections. . . . As a friend and instructor he was preeminent. To be in his class-room was a benediction".

The Liberal Arts faculty in Crossfield's day, were President Loos, teaching Greek Language and Literature, also Sacred History and the Evidences of Christianity; Robert Graham, Mental, Moral and Political Philosophy; Henry H. White, Mathematics and Astronomy; Alexander Reed Milligan, Latin Language and Literature; Alfred Fairhurst, Natural Sciences; and Mark Collis, English Language and Literature.

An editorial observer, Hugh McDiarmid, ((1837-1901)), said of this faculty:

That young man is to be congratulated who has the good fortune to spend four years under the instruction of men, who, besides being ripe scholars, are men of large minds and hearts, and of strong faith in God, and possessed with a love of everything that makes for truth and righteousness.<sup>6</sup>

Curators for K. U. at this period, included: John S. Sweeney, Chairman; Albert Allen, John L. Cassell, W. W. Estill, James M. Graves, J. D. Hazelrigg, John T. Hinton, James Benjamin Jones, James G. Kinnaid, Robert McMichael, J. R. Morton, James L. Neal, P. P. Parrish, James Patrick, R. C. Ricketts, William E. Rogers, James L. Stockdell, Andrew Steele, John B. Wallace, and C. P. Williamson. These Curators had for themselves a strict rule for personal attendance at business sessions. General R. M. Gano was dropped from the Board in 1885 for his absence at "two successive meetings without excuse".<sup>7</sup>

In 1885, the K. U. Treasurer's "detailed statement of investments" revealed an endowment of \$205,083.21; gross annual income, \$19,147.24; disbursements, \$15,994.99; cash balance, \$3,152.25. Offsetting this was the admission, "due Professors, \$5,350,"—shadow of a temporary red.<sup>8</sup> Five years later the annual income aggregated \$16,675; disbursements, \$15,641; cash balance, again in black, \$1,034.<sup>9</sup>

Lexington Disciples of Christ had three churches at this period, numbering more than 1200 members. These were Main Street, (before 1895; Central Church thereafter), founded in 1831; Broadway, founded, 1871, and the mission at 34 Chestnut St. opened by Bible students in 1888. Robert T. Mathews, (1851-1900), native of Shelbyville, Kentucky, was, 1885-1895, the minister at Main Street, building it into the great Central Church during his last year. A close observer of Mathews said that he was a

highly gifted and many-sided man . . . ever ready to speak kindly and encouragingly to young men . . . his ministerial students were his joy and his crown . . . the claims of world-wide evangelization were laid upon their hearts and consciences . . . some of his best work was done for the students who flocked to hear . . . he had a most conscientious and exalted idea of scholarship.<sup>10</sup>

President Loos surveying the K. U. students in 1890 said they had an "enviable reputation of moral excellence." Further:

"In a very long experience in college life we have hardly ever seen such exemplary conduct, such quiet and general respect for good order . . . and this has been the case for several years . . . a large majority of the students are professors of the Christian faith . . . no student whose presence is observed to be injurious is tolerated in the institution; he is at once sent away."<sup>11</sup>

The whole number of students enrolled for the year in the Arts College, Lexington, was 175, when 8 graduated there in the class of 1889. Their names with respective early vocations, were: Richard Henry Crossfield, teacher; John Henry Crutcher, preacher; Henry Timberlake Duncan, lawyer; Andrew Jackson Ellett, farmer; Charles Yancey Freeman, banker; Charles West Howard, teacher; Otto Ernst Vollenweider, lawyer; James Samuel Ward, doctor of medicine. At this Commencement, President Loos announced that 55 had graduated at The College of Arts, 1882-1889. This was almost a third of the entire number, 167, of K. U. Alumni, of the preceding 48 years, inclusive of Bacon College and the old K. U. at Harrodsburg. Moreover the curators had unanimously endorsed a coeducational policy. Thus 40 women matriculated in September, 1890, the first "co-eds" at K. U., "for a more advanced and extended education than that afforded by the already established female colleges of the State."<sup>12</sup> Added in 1889 were courses in civil engineering and teacher training. Endowment had been increased \$27,000, and the plant overhauled. "The old Transylvania building no longer looks like an abandoned soap factory, but is without and within a noble and worthy hall of learning. The Academy building and dormitory have ceased to be the unsightly excrescences upon the campus which they once were," said the cheerful President.<sup>13</sup>

### § 3.

Starting a teaching career, Crossfield taught English and Mathematics in Kentucky Normal College at Lawrenceburg. He resigned to become Principal of the Classical and English Academy at Harrodsburg. Soon there came to his sensitive soul the call to preach. Soon after Crossfield's graduation at K. U's. College of Arts, J. W. McGarvey said: "educated and efficient preachers are so scarce that thoughtful brethren everywhere are realizing that this scarcity is one of the most discouraging features in the present prospects of the Church." The Disciples' aggressive evangelism enlisted a multitude of new members. Alas! too many of these were lost or useless. There was a manifest shortage of efficient pastors. In the dearth of dedicated shepherds there was a diminishing of the flock. Having had a summer's study at the University of Chicago, he returned to Lexington to enroll in The College of the Bible, September 14, 1891. There at the next Commencement he received its "classical diploma."

Attendance in 1891-'92 had risen at K. U., in the Liberal Arts, Bible, and Commercial Colleges to a total of 1,020. However, 607 of these were commercial students.<sup>14</sup> Seniors in The College of the Bible numbered 22, a somewhat cosmopolitan group with over half from Kentucky and Tennessee, but with others from Alabama, Illinois, Indiana, Maryland, Missouri, Ohio, and from far-away Australia and New Zealand. One, Sherman Elias Stevens, was to serve as missionary to Japan (1892-1907). Some others of this class were: Hall Laurie Calhoun, Merrell Dare Clubb, and Walter Madison White.



At this commencement the President announced:

The courses of study for the several degrees have been so revised as to meet the wants of the students and to keep in pace with the educational progress of our time . . . never deteriorating the exalted standards of instruction and culture that should ever characterize a college or university worthy to be so called.<sup>16</sup>

Oratory was at peak on each Washington's Birthday in old Morrison Chapel providing the main auditorium at K. U. Four literary societies: Cecropian and Periclean in the Liberal Arts; Phileusebian and Philothean in the Bible College, each presented their representative speaker. Crossfield spoke for the Philotheans on February 22, 1892, with his "The Hero of the Future." These were highly inspirational occasions supported with Lexington's liveliest music and the institution's most enthusiastic audience, all tending to create an atmosphere truly stimulating.

From 1877 to 1895, Robert Graham, (1822-1901), was President of The College of the Bible. Native of Liverpool, England, he migrated to New York in 1827, and in 1836 was a carpenter in Pittsburgh, Pa. He was there baptized by Samuel Church, February 17, 1839 and was thus identified with Disciples. He married Maria Thornley December 24, 1844, and attended Bethany College four years, graduating there July 4, 1847. On business for Alexander Campbell he went by horseback to Fayetteville, Arkansas, incidentally establishing a college there in 1849. He preached as far west as the California goldfields. In 1858 he taught Belle-Lettres and History in the earliest K. U. at Harrodsburg. Soon he was in Arkansas again, to be, as a Union sympathizer financially ruined at the onset of sectional war. He ministered in Cincinnati. He was President of Hamilton College in Lexington, prior to 1877.

President Graham defined the academic character of the institution which he headed as follows:

The College of the Bible, Lexington, Ky., differs from "Theological Seminaries" among others, and from "Bible Courses" among ourselves. From the first, in that it teaches not about the Bible, but the Bible itself; from the second, in that it teaches the whole Bible, and not a part of it; and from both; in that it gives to the mere English scholar as much Bible instruction as to the classical, save Hebrew and Greek exegesis.<sup>17</sup>

McGarvey, a long-time associate, said of Graham: "He could make the remotest man in those vast crowds in the forests of Arkansas hear him. When he let that voice out to the full measure it rumbled almost like distant thunder. His thoughts were good, his language fine, his power as a preacher eminent. He was an excellent teacher."<sup>18</sup>

John William McGarvey (1829-1911), Professor of Sacred History and Evidences of Christianity; and Isaiah Boone Grubbs, (1833-1912), Professor of Sacred Literature and Homiletics, were other instructors of Crossfield at the College of the Bible.

M. D. Clubb, a classmate of Crossfield, remarked that "the students revered Graham, admired McGarvey, but loved Grubbs."<sup>19</sup>

Crossfield's diligence in graduate study brought him an M.A., and Ph.D. from the University of Wooster, in 1900. This institution, chartered by Presbyterians in 1866, had by the turn of the century, 32 instructors, 410 students, and listed 1050 alumni. Its halls were opened September 7, 1870, on a 21-acre campus of oak-forested land in the flourishing Ohio town of



Wooster. It is situated on Kilbuck Creek, 52 miles south-southwest of Cleveland, and locally claims to have given America its first Christmas tree in 1847<sup>20</sup>. The village, trade center of a rich agricultural belt, began in 1807, had its first school in 1814, for residents so "hankering for culture" that their babies were given "such names as Orestes, Zenophon, and Iphigenia." The school is now called College of Wooster, and at last report has 17 buildings on 110-acre campus, with 98 teachers, and 1103 students.

The doctoral thesis presented is entitled: "*The Christian Principles of Sociology and Its Application to Present Day Problems.*" It was currently published at Wooster, Ohio, by The Herald Printing Company. After stating scriptural grounds for a Christian Sociology, Crossfield outlines what may well be its application to (a) capital and labor; (b) tariff and free trade; (c) personal difficulties and differences; and (e) immigration.

Later there was conferred the LL.D. degree on this scholar: at Georgetown (Ky.) College, 1915; University of Kentucky, 1917; and at Transylvania, 1930.

#### NOTES FOR CHAPTER 7.

<sup>1</sup>A. Von Steinwehr, *Centennial Gazetteer of the U. S.*, Philadelphia, 1874, p. 78.

<sup>2</sup>McKee-Bond, op. cit., pp. 136, 180.

<sup>3</sup>Letter to the author from the Registrar, Transylvania College, dated June 20, 1957.

<sup>4</sup>*Christian Standard*, op. cit., 1885, p. 239.

<sup>5</sup>M. C. Tiers, *The Christian Portrait Gallery*; Cincinnati, O., 1864, p. 248.

<sup>6</sup>*Christian Standard*, op. cit., 1890, p. 402.

<sup>7</sup>*Ibid.*, 1885, p. 197.

<sup>8</sup>*Ibid.*

<sup>9</sup>*Ibid.*, 1890, p. 402.

<sup>10</sup>*Ibid.*, 1900, p. 772.

<sup>11</sup>*Ibid.*, 1890, p. 837.

<sup>12</sup>*Ibid.*

<sup>13</sup>*Ibid.*, 1889, p. 425.

<sup>14</sup>*Ibid.*, 1892, p. 561.

<sup>15</sup>*Ibid.*

<sup>16</sup>Oration printed in *The Transylvanian*, issue of February, 1892, Vol. 1, No. 5.

<sup>17</sup>*Christian Standard*, op. cit., December 30, 1893, p. 2.

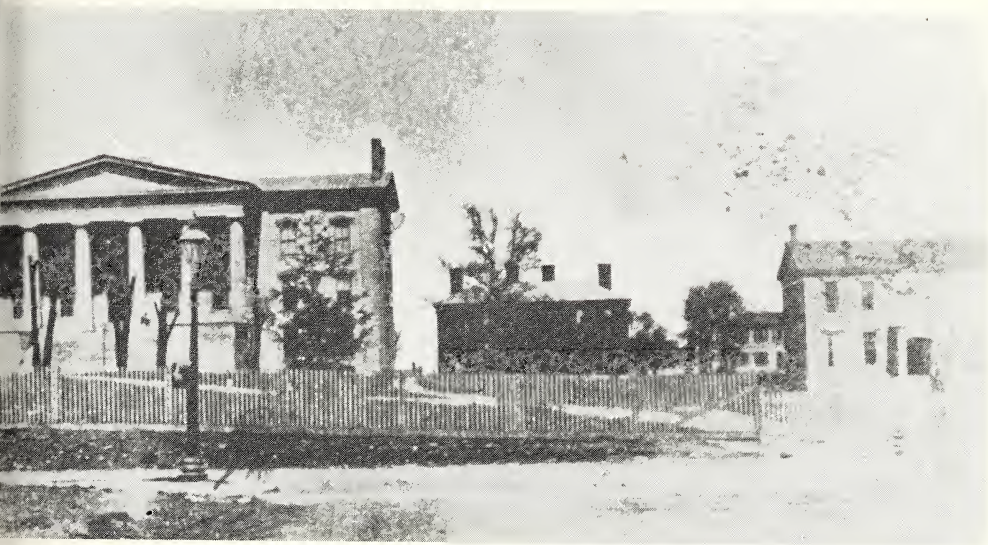
<sup>18</sup>J. W. McGarvey, *Chapel Talks*, ed., The Gospel Guardian Co., Lufkin, Tex., 1956, pp. 9, 86.

<sup>19</sup>W. C. Morro, *Brother McGarvey*, St. Louis, Mo., 1940, p. 131.

<sup>20</sup>W.P.A. Writers Program, *The Ohio Guide*, Oxford University Press, N. Y., 1940, p. 422.



*R. H. Crossfield, Philothean Orator At K. U., February 22, 1892.*



*Kentucky University (Transylvania) Campus, 1892, Looking North.*



## CHAPTER 8.

### PULPIT PLUS.

#### § 1.

After preaching a few years R. H. Crossfield was ordained to the Christian ministry in 1894. He gave thirty years to four regular pastorates: seventeen to Glasgow, (Columbia Ave.), and Owensboro, (First) in Kentucky; thirteen to Norfolk (First), Virginia, and Birmingham (First), Alabama. Homer W. Carpenter in a published tribute called him "an eminent pastor of rare and unusual qualities."<sup>1</sup> Ten years after his graduating at The College of the Bible, Crossfield wrote an essay: "Reciprocal Duties of Preachers and People". This was serialized in a weekly paper.<sup>2</sup> As briefed herewith, he said:

The preacher owes to those whom he serves a true courage, a courage that looks not to self, that consults not the dictates of policy, but that looks to Him who has commissioned him to preach the Word. Sycophancy to him is one of the deadliest of sins.

The preacher of to-day owes to his people that he be educated in the broadest meaning of the term. The day has passed when ignorance in the ministry is lauded by the saints. If he can not receive the training of a college he can have what Dr. Johnson calls a better education, that which every man may give himself.

We be unto the preacher if he fails to give dying men the whole truth; if he dispenses a mutilated gospel. The pure gospel in its fullness is the mighty weapon of his warfare. He should, furthermore preach the gospel in a plain and simple way. The greatest eulogium ever pronounced on the Master was, "the common people heard Him gladly."

Extemporaneous preaching is by no means extemporaneous thinking. The sermon may be written in full and the peculiar expressions and phrases may be well fixed in the memory but the verbiage should be the outgushing of the soul, for only thoughts that breathe can select words that burn.

The best way to develop the spiritual nature of the people, is to meet them at the fireside, on the thoroughfare, in the place of business, and by word and example lead them to better living.

It may be said with every assurance of verity, that if the people tried as hard to fulfill their obligations, to perform their duties, as does the preacher, there would be a marvelous quickening in the church and the world would be speedily saved to Christ. The practice of paying the preacher a stipulated remuneration for services rendered, obtains generally to-day; but is a thing of recent date. The salary should be adequate. Nothing hampers the usefulness of the preacher more than to experience an abject financial dependence.

The people should practice fair dealing. If it is not wise to retain his services longer, let this be a matter of conscientious fair dealing. What do you suppose the Lord thinks of many of the schemes and subterfuges resorted to by some churches to relieve the congregation of a minister who does not suit their fancy? I would have them love him and serve him as their earthly teacher and shepherd.

In his early days at Lexington, Crossfield was acquainted with a brilliant and successful lawyer. Once in a social chat with him about effective public speaking the student asked: "If you would give me a word of guidance, what would you say?" The attorney replied: "Make your hearers see that you have something worthy to say. Then say it well, holding your audience, but quit at a point where they will want to hear you again."<sup>3</sup>



Glasgow, in 1891 when it first knew Crossfield, was a southern Kentucky village in "the Green River Country." Its site was on the Lexington-Nashville trace of 1800, and the settlement began in 1809, developed by Major John Gorin, and other beneficiaries of Revolutionary land grants. When the stage route first came through in 1836, the hamlet was 123 miles southwest of Lexington, and 83 northeast of Nashville. Barton W. Stone preached there in 1832, amidst opposition, to some sympathetic hearers.<sup>4</sup> One of the largest churches of his faith in that region was in Glasgow in 1848. It then had 176 members, its own house of worship, a regular preacher, Joseph Callahan, and a leading layman, W. D. Jordan. Moreover in that County, (Barren), in 1848 there were seven Christian Churches, having a total of 536 members, and all, save one, owning their meeting-houses.<sup>5</sup>

In 1880, resident Disciple ministers in Glasgow, were: James Cowherd Creel, (1846-1923); D. T. Ellison, and John Newton Mulkey, (1806-1882). The last named was a son of John Mulkey, of the famous "Mulkey's Meeting House," in southern Kentucky uniting with the Cane Ridge Christians before 1810. Fellow-ministers of Crossfield living there in 1895, were: John Duvall, E. Ellison, and Charles E. Powell.<sup>6</sup>

Near the close of his Glasgow pastorate Crossfield married a local Christian girl, Annie Ritchie Terry, described as "one of the most gracious and cultured companions ever given to a public leader."<sup>7</sup> Fifty-six years later he was buried there in the city's cemetery. Succeeding him at Glasgow was Graham Frank, later to become an outstanding brotherhood leader while pastor at Dallas, Texas, (Central).

The thriving city of Owensboro, Kentucky, is on the Ohio River 155 miles below Louisville. It was six times the size of Glasgow, when in 1896, Crossfield accepted the call to the Owensboro pastorate. Disciples had a late start in the section. In 1887, Pleasant Valley, a rural church of the community, reported: "There are in this county, [Daviess], four or five churches, with but one having a pastor. We do need and are hungry for preaching."<sup>8</sup> The Owensboro First Christian Church was organized by Alfred N. Gilbert, (1835-1892), on November 1, 1860, with eighteen members. Forty-two others were added within a year for a nucleus of sixty.<sup>9</sup> They worshipped in a local theater until February 5, 1871, when they opened their new "commodious and tasteful house of worship" on Lewis St.<sup>10</sup> J. W. Hardy, Owensboro pastor in 1890, reported spending of "\$3,000 on our church house".

G. W. Terrell preceded Crossfield in this pastorate. Following a<sup>†</sup>Sam Jones meeting, Terrell had the free-swinging evangelist W. H. Boles, of Illinois, to lead a five-weeks' tent revival, for Disciples with 47 additions. Terrell reported that it was

the most terrific siege Owensboro ever heard of . . . this sin-cursed town was completely enveloped in the smoke of battle . . . you could hear the hiss and growl of defiance, but sin has had undisputed and untrampled sway long enough . . . We are rather a feeble folk and were afraid we would not be able to meet our expenses, but with Bro. Boles it was the easiest thing . . . Every Sunday afternoon he delivers a popular lecture in which he keeps up his unrelenting war on sin, and charges ten cents admission.<sup>11</sup>

Thus, in the nick of time, for the new preacher, were barriers boldly burned away.

The First Christian's net gain in membership, at Owensboro, during Crossfield's first three years there was 150, and a pipe organ costing \$1,000 was installed. Throughout his twelve-year ministry in this city, the roll of



members grew from 180 to 960; average Bible School attendance from 80 to 550. Also a new plant was erected with an auditorium seating 1525, having ample equipment for all departments of work. The annual giving for local expense increased from \$1500 to \$13,500, and from giving almost nothing to missions to the sustaining of Living Links in various brotherhood enterprises.<sup>12</sup>

Teaching the Twentieth Century Men's Class at Owensboro, he had marked success in recruiting the church. He said: "I am thoroughly committed to the conviction that the easiest, most rational way, to save men, is by first enrolling them in the organized adult department of the Sunday School."<sup>13</sup> Further, in 1908, he reported: "fifty-one men of the Twentieth Century Class have come into the church during the last twelve months. More will soon follow. . . . I am led to exclaim with Morse, 'Behold what God hath wrought'."<sup>14</sup>

## § 2.

For the narrative purpose of this chapter, there is here considered Crossfield's next pastorate, that at Norfolk (First), Virginia, beginning September 7, 1924. He was now seasoned by a varied leadership in the church for a third of a century. Preaching his convictions to his Norfolk hearers in his opening sermon, he said in part:

When the preacher enters the pulpit he should not confer with flesh and blood. He takes orders from one, only one. He asks: "Lord what wilt thou have me say?" And when the answer comes he cannot but speak as he has heard.

One of the most trying things the pastor has to do is to get the local church to exert a full measure of influence for world evangelism. Perhaps the reason . . . many must first overcome the effects of early training, or race antipathy, or national prejudice and antagonism. This done they must then feel deeply that the gospel is for all, that it can reach all, and that the church is responsible for all.<sup>15</sup>

The history of this Norfolk church is of special interest. It was the earliest church home of Edward Lindsay Powell, famous Louisville, Kentucky preacher. His father was a Norfolk merchant, in whose home the Disciples first worshipped in this great port city. "Ed" grew up there; was janitor of their first little church plant; used the attic of his parents' home for his practice-preaching; and actually pastored the young church in 1884, forty years before Crossfield's coming. Virginia State Missions, organized in 1875, claims this church as one of their first fruits. When Norfolk reported at their State Convention in 1887, they had but a word: "Want \$300 to pay preacher." They were not alone. Linked also in such appeal were: Charlottesville, Danville, Lynchburg, and Roanoke. State Missions was born for such an hour. However for Norfolk Disciples, it must be said that in 1887, they were the highest-ranking per capita givers to local church work in their State.<sup>17</sup> Moreover with "Ed" Powell, in 1883, they had made the State's largest annual missionary offering, even topping Seventh Street, in Richmond.<sup>18</sup>

The annual local expense income during Crossfield's first year at Norfolk was raised from \$23,000 to \$73,000. His assistant was A. M. Longmire of the Central Y.M.C.A. Soon after his location the minister wrote: "We like Norfolk very much. Our church is composed of excellent people. We have a delightful parsonage. Mrs. Crossfield is getting straightened up." About their son and daughter he said: "Terry is just entering William and Mary

College, 35 miles from here. Dorothy goes to Goucher College, Baltimore, early next week. She has two more years in College."<sup>19</sup>

In August 1942, Crossfield having returned to Norfolk for an ad-interim pastorate wrote: "I have concluded a most delightful service here. Members have spared no pains to make me feel at home. And they have had rationed gas enough to show me the environs."<sup>20</sup>

The last ten years of Crossfield's settled ministry, 1927-1937 was at First Christian in Alabama's "Magic City". This municipality highly industrialized by furnaces, ovens, and shops, started December 19, 1871, "when a small group of men saw a city rising in Jones Valley where two railroads crossed, and petitioned for a charter for a place to be named Birmingham". The Jolly's, Goodrich's, and Austin's had moved to the mushrooming city in 1874, a "pioneer band of seven Disciples," hearing Mack Barnes, first incoming minister of their faith in the courthouse there in 1876.<sup>21</sup> Then Pinckney Bethel Lawson held a meeting resulting in an initial organization of twelve.

Reorganization was effected in 1884, by Robert Wooly Vanhook, (1855-1893). He was a native Kentuckian; graduate of The College of the Bible, Lexington, class of 1882. He married Mamie Jolly, daughter of Birmingham pioneers. He was their pastor, 1886-1889, aided by the A. C. M. S. at Cincinnati. It was said that he "was exceedingly genial, and pleasant socially and was a faithful friend."<sup>22</sup> Succeeding him in this pastorate were: James Sharp, 1890; Ira C. Mitchell, 1891; J. M. Watson, 1892-1897; Oscar Pendleton Spiegel, 1897-1901; Charles E. Powell, 1901-1902; Allen Rice Moore, 1903-1912; and Robert N. Simpson, 1912-1926.

The church has ever been missionary-minded. The fourth annual Convention of Alabama Disciples was held there in 1889. The initial plant on 21st Street was new at that time and had been dedicated by Francis Marion Rains, raising over \$1500, on the first such ceremonial occasion among Disciples of the State.<sup>23</sup>

When Crossfield began here in 1927 the church had 1010 resident members. An indication of growth during his pastorate is their comparative giving to missions. Within the first three years, this increased from an annual total of \$8,000 to \$19,000; from a per capita of \$8.17, to \$17.54.

Upon his retirement at Birmingham, December 31, 1936, a "special committee" representing the local church board, said in part: "His [Crossfield's] greatest contribution has been his thirty years in the active ministry where his fine equipment of mind and body, places him as one of the recognized great men of his day and generation among the Disciples of Christ."<sup>24</sup>

### § 3.

Forty years ago, W. T. Moore said that Crossfield had "held a large number of evangelistic meetings."<sup>25</sup> In truth these were so many that only a cross-section of them may be sketched here. His first, as of record, was in 1892, soon after his location in Glasgow. Of this meeting held in the nearby rural church of Beech Grove, he reported:

The house is a Union building. Interest unusually good and congregations larger than they have been for years. Nine confessions and baptisms. The church though small numerically is greatly strengthened and encouraged. They are now trying to build a new house and secure a preacher regularly.<sup>26</sup>

Eighteen years later he led a revival at Ninth Street Christian Church, Washington, D. C., George A. Miller, pastor. The additions numbered 168,

"of whom a large percentage were adults and many were heads of families. . . . I did not, [said Crossfield] give an invitation that was not responded to." About this time a meeting he held for I. J. Spencer, at Central Church, Lexington, resulted in 60 additions.

Next year he evangelized on the West Coast, with his former Lexington schoolmates: at Pomona, M. D. Clubb pastor, and at Los Angeles, (First), A. C. Smither, pastor. On the same trip he also conducted a union revival for nine of the "largest downtown churches" in the latter city.

Smither reported:

Dr. Crossfield's preaching was virile, vital, and vigorous. His bearing was manly and dignified. His sermons were sane and Scriptural. He won the hearts of all our people. His spirit was most delightful. He is distinctively a preacher and ought to be in the pulpit of one of our strongest and most important churches, or . . . giving all his energies to evangelistic work for which his culture, experience, and training so admirably fit him. . . . His meetings resulted in more than 50 accessions to our memberships with no explanations or apologies to follow.<sup>27</sup>

At his Paris, Kentucky meeting, Cary E. Morgan, pastor, there were 66 additions. "The Paris congregation [said Crossfield] is truly a noble people, cultured, hospitable, responsive, tractable and consecrated. . . . To say that Bro. Morgan is a prince among preachers and a royal leader of men is to apply these words in their rightful meaning."<sup>28</sup>

His three-weeks' evangelizing at Fulton, (First) Missouri, W. G. Alcorn, pastor, resulted in 95 commitments, of whom 10 were students at William Woods College. In addition 75 others from the college came for student affiliation in the local church fellowship.<sup>29</sup>

In his native State, to cite a few more instances, he evangelized at Murray, 1910, 28 additions, and at Paducah, 1911, with 50 added. His like service at some rural places: Mackville, 1896, 22 additions; Chaplin, 1906, 48, of whom 33 were baptisms. In States where Disciples are comparatively weak: at Meridian, Mississippi, W. M. Baker, pastor, (1904), 23 added, where the evangelist gave his church-benefit lecture on "The Passion Play of Oberammergau"; at Gadsden, Alabama, Price Christian, pastor, 1925, short meeting with 6 accessions, and leaving "the congregation very enthusiastic about the coming year's work."

This roving, versatile speaker gave a multiplicity of timely addresses. Often in revivals and otherwise he gave practical, stimulating lectures to Bible School workers. His baccalaureate speeches and scheduled lectures to churches, colleges and schools were numerous, as were his fraternal messages to civic clubs. Several discourses were inspired by his intercontinental travel. And a series delivered widely on several occasions on *The Rise and Development of the Disciples of Christ*, was titled: (1) *The Magna Charta of Potestantism*; (2) *Alexander Campbell and His Contribution*; (3) *Education Among the Disciples of Christ*.<sup>30</sup>

While he was yet in his prime he had developed and listed 25 "*Subjects of Lectures*", from which friendly promoters might choose. Three had to do with the characters: George Washington, James Lane Allen, and Lloyd George. Of a different vein, were: "*How to Get Married and Stick*"; and "*Should a Student Study*".

In a scene charged with drama, a sermon was preached on Sunday morning, August 18, 1929. Nineteen Disciples returning to the States from the Seattle International Convention, were aboard "The Mountaineer," Canadian

Pacific streamliner speeding across Saskatchewan. The grace of fellowship abounded. "In the observation parlor of the rushing train," these travellers assembled, the Bible School lesson being taught by Edwin R. Errett, of Cincinnati. Presiding at morning worship was E. B. Hensley, of Flat River, Missouri. Thirty-one other religiously inclined passengers joined the group. Crossfield preached.

For a benediction: "Remembering the growing brotherhood of nations, manifested in their setting, and the increasing unity of Christians evidenced in their varied group, they sang in closing: 'Blest Be The Tie That Binds'."<sup>31</sup>

#### NOTES FOR CHAPTER 8.

<sup>1</sup>H. W. Carpenter, *College of the Bible Bulletin*, Lexington, Ky., Sept. 1951, p. 1.

<sup>2</sup>*Christian Guide*, Louisville, Ky., 1902: p. 5, Sept. 17; p. 5, Sept. 24; p. 5, Oct. 1.

<sup>3</sup>Personal interview with the author.

<sup>4</sup>*Christian Messenger*, Georgetown, Ky., Vol. 6, p. 217.

<sup>5</sup>Alexander Hall, op. cit., p. 15.

<sup>6</sup>*National Year Books*, Disciples of Christ, 1880; 1895.

<sup>7</sup>H. W. Carpenter, op. cit.

<sup>8</sup>*Christian Standard*, op. cit., 1887, p. 286.

<sup>9</sup>*Christian Guide*, op. cit., Aug. 11, 1899, p. 15.

<sup>10</sup>*Christian Standard*, 1871, p. 79.

<sup>11</sup>*Christian Evangelist*, 1895, p. 444.

<sup>12</sup>Letter to author dated Jan. 30, 1922.

<sup>13</sup>*Christian Standard*, 1907, p. 1556.

<sup>14</sup>*Ibid.*, 1908, p. 2225.

<sup>15</sup>*Christian Evangelist*, 1924, p. 132.

<sup>16</sup>*Minutes, Va. State Meeting, Disciples, Richmond, 1887*, p. 21.

<sup>17</sup>*Ibid.*, p. 27.

<sup>18</sup>*National Year Books*, Disciples, 1885, pp. 97-101, column 10.

<sup>19</sup>Letter to author dated Sept. 27, 1924.

<sup>20</sup>*Ibid.*, Aug. 31, 1942.

<sup>21</sup>R. L. James, *Disciples of Christ in Alabama*, B. D. Thesis, (MS.), Univ. of Chicago, 1937, pp. 127-130.

<sup>22</sup>*Christian Evangelist*, 1893, p. 575.

<sup>23</sup>*Ibid.*, 1940, p. 425.

<sup>24</sup>*Alabama Christian*, Jan., 1937, p. 4.

<sup>25</sup>W. T. Moore, *New Living Pulpit of the Christian Church*, St. Louis, Mo., 1918, p. 297.

<sup>26</sup>*Christian Standard*, 1892, p. 1080.

<sup>27</sup>*Ibid.*, 1911, p. 790.

<sup>28</sup>*Ibid.*, 1909, p. 131.

<sup>29</sup>*Ibid.*, 1922, p. 208.

<sup>30</sup>*Ibid.*

<sup>31</sup>*Christian Evangelist*, 1929, p. 1171.



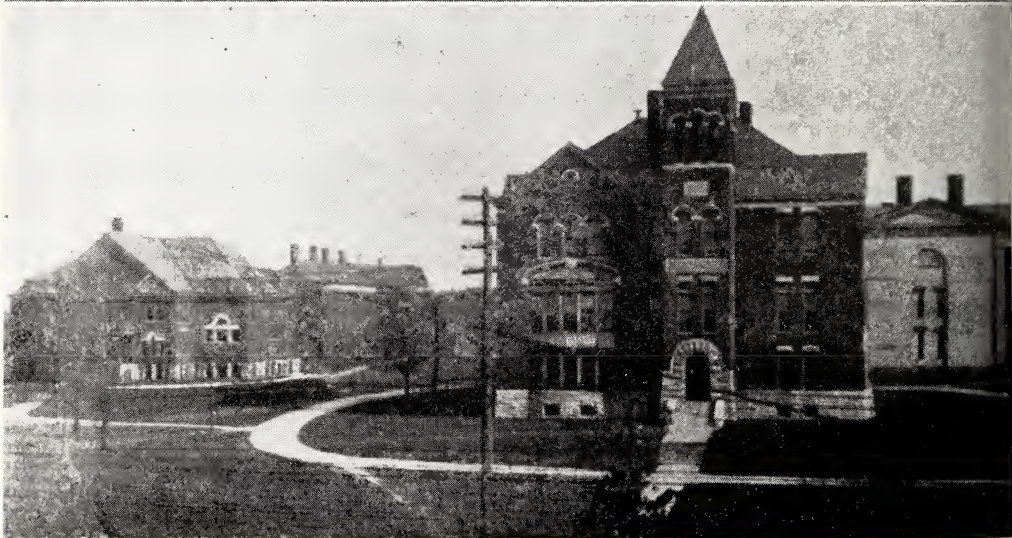
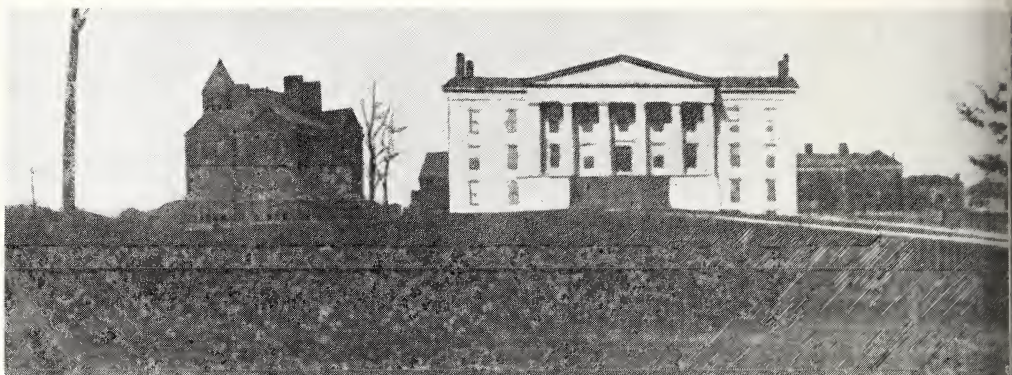


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**HOCKER FEMALE COLLEGE,**  
**LEXINGTON, KY.**

*Hocker College, "excelled by none, and equalled by few". Founded in 1869; named Hamilton College in 1876; then owned by "the Christian Brotherhood in Kentucky". Since 1903, administratively affiliated with K. U., (Transylvania).*





*Transylvania University Campus, 1908. Top View, Looking North. Bottom View, Looking East.*

## CHAPTER 9.

### CAPITAL CRUSADER.

#### § 1.

After Kentucky University had borne the name for fifty years, 1858 to 1908, it was looking for a new name, also a new president. Thus in June, 1908, the name reverted to Transylvania University, to be fittingly changed again in 1915, to Transylvania College. Chartered for the Kentucky colony as Transylvania Seminary in 1783, and opened near Danville in 1785, it was the first such "light in the clearing" in "The Great Meadow". Brought to Lexington, in 1789, where it was merged with Kentucky Academy in 1799, to be known as Transylvania University, it was to serve with excellence, modified by vexing vicissitudes, for the ante-bellum years. John Walter Wayland has said that its "brilliant history could be adequately set forth only in a large volume."<sup>1</sup>

Kentucky Disciples had phenomenal growth during the last few decades before 1860. Their educational necessities mounted. Therefore Bacon College was founded at Georgetown, in 1836, and for expediency removed to Harrodsburg in 1839. By 1850 it had declined to dormancy when John Bryan Bowman, (1824-1891), led in a remarkably successful canvass to its restoration with sizeable endowment.<sup>2</sup> Then it was adventitiously christened Kentucky University by Phil B. Thompson, one of its officiating mentors. Stymied by war, its main building burned in 1864. But destiny was at hand. The next year Transylvania offered it a merger of their resources, the whole to be forthwith located on the Lexington campus and to be clearly a Disciples of Christ function. In activating it Bowman who was given the Regency expected an effectual coherence in developing a truly great University.

R. H. Crossfield came to the presidency of Transylvania on November 1, 1908, to which the Board of Curators had called him on the preceding June 30. A press release at the time said in part:

His selection has met with most hearty approval among the students and alumni and the university is being congratulated in having secured as its head a man so thoroughly fitted for the varied duties of a university president—a man unusually gifted in forces of character and executive ability; of scholarly training, lofty purpose and high ideals, who possesses at the same time the saving grace of practical common sense. Friends of the university feel that its future is brighter than ever before.<sup>3</sup>

Late in 1908, "the office editor" of the *Christian Standard*, of Cincinnati visited Lexington, addressing a "joint chapel session," in old Morrison. His report on an editorial page is here excerpted as follows:

President Crossfield is but getting hold on the new work to which he has been called. The power of his rugged personality is being felt, however, in every part of the University. That faculty for organization and direction of forces which was so effective in the great work done during his long ministry at Owensboro will, it is confidently believed be as truly fruitful of results in doing a constructive work in behalf of Christian education. While keeping a careful eye and a steady hand on the work at Lexington it will be part of his plan of campaign to conduct several revival meetings each year. It is a happy combination of man that can keep in touch with school life and

the highest culture and at the same time sound a true and telling evangelistic message to the masses.

It was our privilege to share the hospitality of two ideal Christian homes during the short stay in Lexington. In the one, that of President Crossfield, the prattle of little ones gives a joyous touch to the pleasant converse of the family group. In the other, that of President McGarvey, the sage wisdom of advanced years gives richness to the intercourse of youth and midlife. In both the presence of the daily Companion, whom not having seen, we love, is constantly felt.<sup>4</sup>

Kentucky Disciples at this time ranked first for their communion in the American states in total church property valuation, (over \$4,000,000); second in the number of churches which was over 1000; and third in total communicants approximating 130,000. However, when the Reeves and Russell survey appeared a few years later, it was demonstrated that the state had an "economic ability per capita less than half that of the United States."<sup>5</sup>

A candid Lexington writer in 1910 said there were 4000 local Disciples registered there in eight churches of their faith and an additional thousand who were but "lookers on in Venice." Other churches in the city were: two Episcopal; four Baptist; three Methodist; three Presbyterian; one "Christian Science body, and three or four colored churches." But he frankly concluded:

strange as it may seem, with all these church forces, aided by three colleges for young women, with about 2000 students in attendance, in the face of all these forces that ought to make for righteousness there are about 100 saloons, and an indefinite number of brothels and gambling dens in the city, and these doors to hell stand wide open most of the time, Sunday included.<sup>6</sup>

Transylvania's student annual, *The Crimson*, for 1912, was dedicated to Crossfield. Evaluating the first four years of his administration, it declared: "more has been done for Transylvania in the way of substantial endowment and worthy advertising than for twenty-five years before." Wherefore "a forward look arouses enthusiasm in every son and daughter of this institution." Again, the students characterize him:

In the West they'd call him a hustler; in the East, a shrewd Yankee; and here we call him blessed. A tower of strength and geniality with great ambitions for Transylvania. Equally as much at ease with a Taft, or Wilson, as with a "Freshie". A real-ah Southern-ah gentleman-ah to be-ah sure.<sup>7</sup>

Early in the administration the campaign was launched for a quarter-million-dollar endowment for Transylvania. It was succeeding well, but could not be consummated while an old \$40,000 current expense debt remained unpaid. In fact it occasioned a crisis with the consequent resignation of Crossfield. Nevertheless it was announced at chapel on May 11, 1911, that the obstructing debt had been fully underwritten by the Curators; wherefore Crossfield would be retained indefinitely as president, which at chapel was "received with applause by all present."<sup>8</sup> Toward reaching endowment goal, a California couple had given \$15,000; R. A. Long, \$30,000; and the General Education Board of New York, \$50,000.

More than an additional \$400,000, for "endowment and betterment" had been realized for the two institutions on the Transylvania Campus by 1916. The combined endowment then stood at a half-million dollars, and the physical properties approximated a million in value.<sup>9</sup> At Commencement in 1915, Ewing Hall, a "modern and ample dormitory," lodging 129 men was opened for the ensuing session.<sup>10</sup>



From 1913 to 1918 Crossfield gave much service in canvassing for gifts and in counselling on the executive committee for the Men and Millions Movement. Co-directors were A. E. Cory, and R. H. Miller. R. A. Long contributed a million dollars toward the total goal of \$6,300,000, for which cash gifts aggregating \$5,620,145.18<sup>11</sup> were realized. Transylvania was bracketed to receive \$350,000, as set forth finally in the published goals. This was an unprecedented movement in American Protestantism and set the pace for many stewardship crusades in various communions.

A. B. ("Happy") Chandler was one to receive a diploma in 1921, at the commencement closing Crossfield's regular service at Transylvania. Chandler later became Governor of Kentucky and United States Senator. The "Prexy" had opportunely visited and encouraged this youth at his Corydon, Kentucky, home, speaking at his High School graduation, securing for him a scholarship, and remunerative employment in Lexington, enabling him to complete his undergraduate course.<sup>12</sup>

After long association with him, Harry Otis Pritchard said: "As a college administrator and educational prophet, Dr. Crossfield has stood in the very front rank of American College Presidents."

## § 2.

Dying on October 6, 1911, J. W. McGarvey had been for forty-six years "the inspiration for the endowment and patronage of The College of the Bible," to quote J. H. McNeill, a trustee of the College. Further said McNeill: "He was not only a noted educator, an eminent Bible scholar, and an author of national reputation, but he was a great soul who gripped men in bonds that can never be broken."<sup>13</sup>

The Trustees met on January 17, 1912, and unanimously called Crossfield of Transylvania to a joint presidency for both colleges. It was feasible. The boards were separate and autonomous. In this instance Curators and Trustees agreed that the venture should "result in the greater efficiency of both institutions." Student-wise a virtual academic integration had long obtained on the one campus in workable comity. McNeill went on to say that Crossfield "will bring to the work of his new position rare qualifications. He is a graduate of both colleges and in entire sympathy with the high ideals for which these institutions have always stood."<sup>15</sup>

The College of the Bible had opened in lowly status at Lexington in 1865, with but 37 students for the first session. The two professors were: Robert Milligan and McGarvey. Forty-three years later, McGarvey said: "It is now the agreed purpose of the Faculty and the Trustees that this College shall become the greatest seat of Biblical learning in the world."<sup>16</sup>

Forsooth it had been a long climb! There had been a suspension of the unchartered college in the 1870's, when McGarvey had been flatly dismissed. It was due to pressures and counter-pressures in a broad educational regime as yet unsettled. Conducing to his early diplomatic replacement was his undergirding by the Kentucky Christian Education Society, chartered in 1856 and merged in 1859 with the Louisville District Education Society which had been initiated in 1854. In 1871 the office of this united group had been moved to Lexington, and there gave effective circumstantial aid to McGarvey's reinstatement. Student loan funds of this Society aggregated about \$40,000 by 1889, but as a practical revolving fund had on paper doubled that amount in actual service. It had aided 344 students, of whom McGarvey named 44,

who were in 1889, "among the most efficient and famous men engaged in leading the hosts of Israel."<sup>17</sup> Edgar DeWitt Jones, of Detroit, near the close of his life, reminisced: "I doubt if McGarvey had a rival as a master of the English Bible. A conservative he was, but not to the extent that some thought him to be."<sup>18</sup>

During Crossfield's incumbency the endowment grew and the curriculum was strengthened. In 1915 a course leading to a Bachelor of Practical Theology degree was offered. In 1916 a survey showed that 1500 of the brotherhood's "present preaching force" had been trained there, of whom 264 were then serving in Kentucky; 100 had gone out as home missionaries, and 33 were on the foreign field.<sup>19</sup> Throughout his eight and a half years at the College of the Bible he gave diplomas to 99 men and 5 women.

### § 3.

At the turn of the century, the Disciples' services in higher education lagged notoriously notwithstanding their notable growth in membership over several preceding decades. Annually less than a hundred graduate recruits in the ministry were forthcoming.<sup>20</sup> This was tragic in view of the crying need. Their forty higher educational units altogether had less than \$800,000 endowment. Each year all but a very few "ran behind on current expenses . . . some to the extent of \$5,000, and \$7,000." There had been a Disciples' Board of Education since their National Convention at Richmond in 1894. This "cabinet of college men" met often, and "spread on its minutes many sets of grand resolutions, which, if resolutions were worth anything, would make our colleges the richest and most ideal institutions in the world." Hiram Van Kirk who said this at the Disciples' Jubilee Convention, Cincinnati, 1899, concluded: "The whole problem awaits future solution."<sup>21</sup>

At Winona, Indiana in 1910, Disciple leaders initiated their national "Association of Colleges," completing its organization at Lexington, Kentucky in February, 1911. Later that year when they met at Des Moines, Iowa, Crossfield addressed them on "Advantages of the Organization of All the Educational Activities and Institutions of the Disciples of Christ."<sup>22</sup> Moreover there was projected at this meeting a three-year "Simultaneous Campaign" to enlist "the whole church under the church colleges" to begin in June 1912.<sup>23</sup> Then the "Association" reassumed the name "Board of Education," with Crossfield as president for its first several years. As H. O. Pritchard, executive secretary in 1923, defined it: "This Board is a clearing house through which the churches may and do carry on the work of higher education among us."

The Disciples' Ministerial Relief was nationally organized in 1895, led by A. M. Atkinson of Wabash, Indiana, and G. A. Hoffman, of Missouri. This evolved into The Pension Fund, Disciples of Christ, administered on a sound actuarial basis, and was activated fiscally on January 1, 1931. Contributing \$100,000 to its funding campaign was J. R. McWane, one of Crossfield's parishioners at First Church, Birmingham. The Men and Millions Movement had yielded the Fund, \$163,180, and the R. H. Stockton estate, \$400,000.<sup>24</sup>

Crossfield assisting the Campaign urged: "For years we have been looking toward the Pension Fund as an agency for stabilizing our ministry, and thereby lifting the cause of Jesus Christ to a new level of efficiency and hope. Nothing short of full realization of all these years of plan and prayer will meet the obligation of this hour."<sup>25</sup>



## § 4.

In the spring of 1921, for what appeared to be a larger service, the Federal Council of Churches of Christ in America, Robert E. Speer, president, called Crossfield to be executive secretary of their board of finance. He accepted and served for ten months at their National Offices, 612 United Charities Building, New York City. Directors on this special board were sixteen men, all distinguished respectively in their several fields. Accounting of running expenses he kept well in the black, and led in reducing an old debt from \$61,000 to \$18,000, and the future looked "quite encouraging". However on his part there was growing unhappiness because his work was "almost wholly fiscal, the raising of money, without any opportunity to preach."<sup>26</sup>

Thus he yielded to a kind of draft to head William Woods College, at Fulton, Missouri, locating there May 1, 1922. Missouri had many Disciples, including a goodly number who put a premium on effective preaching even if occasional. This College had begun in 1890 as the Orphan School of the Christian Churches of Missouri. Nine years later it was called Daughters College. Finally the present name was applied to memorialize Dr. William S. Woods, who, first and last, gave it \$300,000. Other generous friends aided. In 1916 it was said to rank with the "largest and best" of colleges for women "in the whole middle west." It is "owned and operated by the Christian Churches of Missouri", since the annual Convention of Missouri Disciples elects its trustees.<sup>27</sup>

Fulton is said to be "delightfully located", inviting "the traveller to rest in its midst." It is an educational center and formerly a Presbyterian stronghold. There Nathan Lewis Rice, (1807-1877) is buried; he who "locked horns" for many days in the Lexington, Kentucky debate with the princely Alexander Campbell. Fulton's Christian Church began in 1835, with 14 members. They grew, and in April, 1884, opened their "semi-gothic" plant, "justly the joy of their hearts, the pride of the town, and by all odds the handsomest in Fulton."<sup>28</sup>

Sketching history, a William Woods catalog relates that Crossfield served there "until August, 1924", and when "under his direction made rapid progress in physical equipment and resources, academic standards, and in enrollment."<sup>29</sup>

## § 5.

Reverting to The College of the Bible: Faculty vacancies coming in short succession while Crossfield was at the helm occasioned a crisis of the first magnitude. Facing the issue for a timely, yet permanent settlement required a monolithic courage. At stake was a due measure of academic freedom which was not only for the Lexington Professors, but ultimately, for all other educators serving accredited church-related factors across the brotherhood. A definitive account of this ordeal and of its effectual outcome would in itself require an imposing volume. It can be given here only in epitome.

William Charles Morro left Lexington for Indianapolis and Butler in 1911. McGarvey's death came that year to be followed in the next by those of Grubbs and Loos. Soon thereafter, Samuel Mitchell Jefferson expired on North Broadway, a stone's throw from the campus where he had taught brilliantly, estimably, for fourteen years. These vacancies must needs be filled. It was a major administrative task. McGarvey was unique. There was none other like unto him in the whole world. Alas! during his term of two

score years and more, revolutionary changes, substantive and curricular, were reflected in the complex, variable, processes and ideals of education. Inevitably a new academic order had arisen. As the College of the Bible at Lexington stood, 1912 to 1917, there was to be inescapable conflict, on the spot and compounded by a hostile press.

Against the newly-appointed men at the College: A. W. Fortune, W. C. Bower, E. E. Snoddy, and G. W. Hemby, there was waged a prolonged newspaper war. These men were said to be proponents of destructive criticism, and otherwise not representative teachers in the Christian Church. If certain conservatives prevailed there could have been, perhaps, a "dogmatic petrification", against which Isaac Errett and F. M. Green had inveighed a generation before.<sup>30</sup> Also an older generation had been warned by this formidable editorial excerpted here as follows:

Of all the forms of accusation and trial of supposed offenders with a view to subserve the ends of justice, that by a newspaper is about the least worthy of respect and the most fruitful in mischief. The mischiefs likely to attend trial by newspaper—mischiefs which can only be disregarded in the last extremity, must be apparent to every thoughtful person. Personal spite, envy, jealousy, and in the absence of these, mere cantankerousness, may give birth to such complaints and accusations which are sure to do a certain amount of injury before any answer can be made. A shrewd politician of New England once said that falsehood could travel a thousand miles while truth was putting on its boots.

True, the last appeal is to the public; but the sensible, honest, conscientious public wants testimony which has been properly sifted by competent judges before it is submitted to them. Such readers as are incompetent to detect the tricks of newspaper controversy believe every absurd thing that is said, and lose confidence in the integrity of men who are unjustly assailed in whom they have had boundless confidence, and as a result, largely lose their faith in all men.

Roots of bitterness spring up and thereby many are defiled. Benevolent enterprises are paralyzed, and earnest, faithful men are disheartened in their work. Causes of offense will come. Truth and justice require a diligent inquisition into all public trusts. No honest stewards will object to this. But . . . they have a right to insist on a fair trial before a competent tribunal when they are charged with unfaithfulness.<sup>31</sup>

At last the storm broke at The College of the Bible. The Trustees met as an investigative body, for a deliberate, impartial consideration of all that was involved. On May 9, 1917, they announced officially:

"The Board has found no teaching in this College by any member of the faculty that is out of harmony with the fundamental conceptions and convictions of our brotherhood which relate to the inspiration of the Bible as the divine word of God, divinely given, and of divine authority, or to the divinity of Jesus Christ, or the plea of our people."<sup>32</sup>

Thirty-six years later, S. J. Corey, an administrative successor of Crossfield, said that this "outcome really turned the tide in our brotherhood for the educational institutions. Today what the faculty of The College of the Bible stood for so valiantly has become mainly the conviction and the working principle of the faculties in all of our schools holding membership in the Board of Higher Education of the Disciples of Christ."<sup>33</sup>

W. Hume Logan, of Louisville, was Chairman of Transylvania's Curators during most of the Crossfield administration. Of him, personally, in 1925, Logan said: "I came to know him well. He selected and held professors of the highest type under adverse circumstances. With splendid executive ability he gave to Transylvania an administration that stands out among

the best the institution ever enjoyed. During his period the College made marked progress both materially and educationally."<sup>34</sup>

The new \$600,000 property of the College of the Bible, on South Limestone Street in Lexington, was dedicated in September, 1950. As plans unfolded for this development, Miss Sarah McGarvey, a daughter of the founder, was constrained to say: "If my father is looking down from heaven, and I believe he is, I know he is glad at what he is seeing."<sup>35</sup>

#### NOTES FOR CHAPTER 9.

<sup>1</sup>J. W. Wayland, *The Bowmans*, Staunton, Va., 1943, p. 121.

<sup>2</sup>J. Winston Coleman, Jr., *A Bibliography of Kentucky History*, Lexington, Ky., 1949; pp. 468, 469, catalogs three primary source pamphlets on Bacon College and early K. U. history. All three of these pamphlets are in Lexington, Ky. Public Library.

<sup>3</sup>*Christian Standard*, 1908, p. 1267.

<sup>4</sup>*Ibid.*, p. 2233.

<sup>5</sup>Reeves and Russell, op. cit., p. 297.

<sup>6</sup>*Christian Evangelist*, 1910, p. 343.

<sup>7</sup>*The Crimson*, Transylvania, Lexington, Ky., 1912, pp. 6, 26.

<sup>8</sup>*Christian Standard*, 1911, p. 994.

<sup>9</sup>*Ibid.*, 1916, p. 949.

<sup>10</sup>*Ibid.*, 1915, p. 1298.

<sup>11</sup>Henry G. Bowden report, June 30, 1924.

<sup>12</sup>*Christian Evangelist*, 1936, p. 219.

<sup>13</sup>M. Daviess, op. cit., letter dated June 22, 1925.

<sup>14</sup>*Christian Standard*, 1912, p. 203.

<sup>15</sup>*Ibid.*

<sup>16</sup>*Ibid.*, 1908, p. 1234.

<sup>17</sup>*Ibid.*, 1889, p. 446.

<sup>18</sup>*Christian Evangelist*, 1948, p. 10.

<sup>19</sup>*Christian Standard*, 1916, p. 949.

<sup>20</sup>*Ibid.*, 1898, p. 1341.

<sup>21</sup>*Ibid.*, 1899, p. 1426.

<sup>22</sup>*Ibid.*, 1911, p. 1930.

<sup>23</sup>*Ibid.*, p. 2206.

<sup>24</sup>*Christian Evangelist*, 1930, p. 102.

<sup>25</sup>*Ibid.*, 1931, p. 592.

<sup>26</sup>Letter to the author, dated Jan. 30, 1922.

<sup>27</sup>*Christian Standard*, 1916, p. 948.

<sup>28</sup>*Ibid.*, 1884, p. 122.

<sup>29</sup>Quoted by G. L. Peters, *The Disciples of Christ in Missouri*, St. Louis, 1937, p. 125.

<sup>30</sup>*Christian Standard*, 1883, p. 344.

<sup>31</sup>*Ibid.*, 1885, p. 276.

<sup>32</sup>*College of the Bible Bulletin*, Lexington, Ky., May 1917, p. 3.

<sup>33</sup>S. J. Corey, *Fifty Years of Attack and Controversy*, St. Louis, 1953, p. 55.

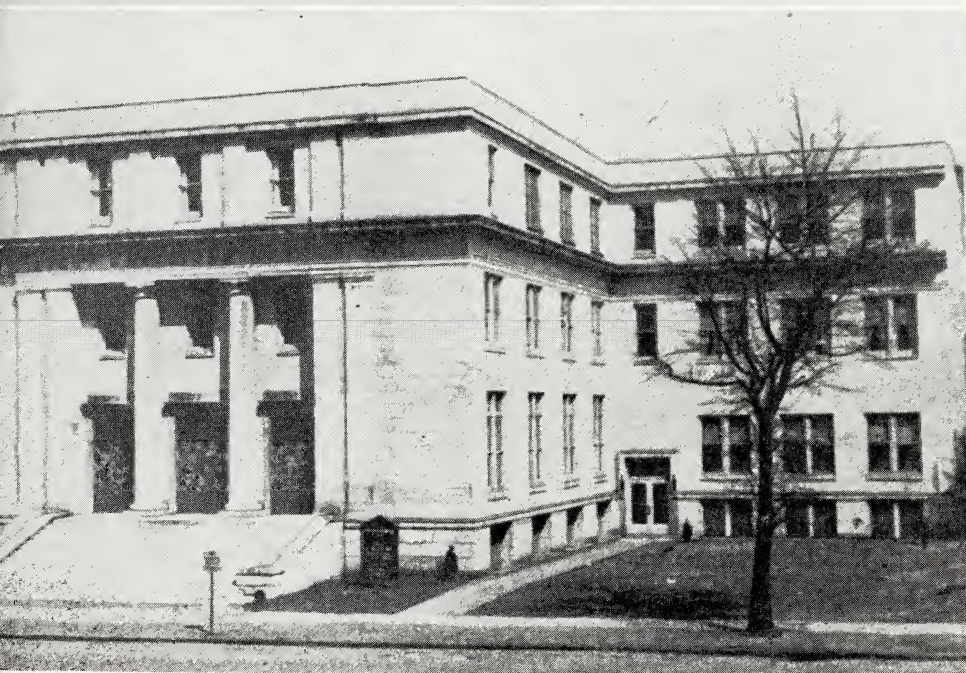
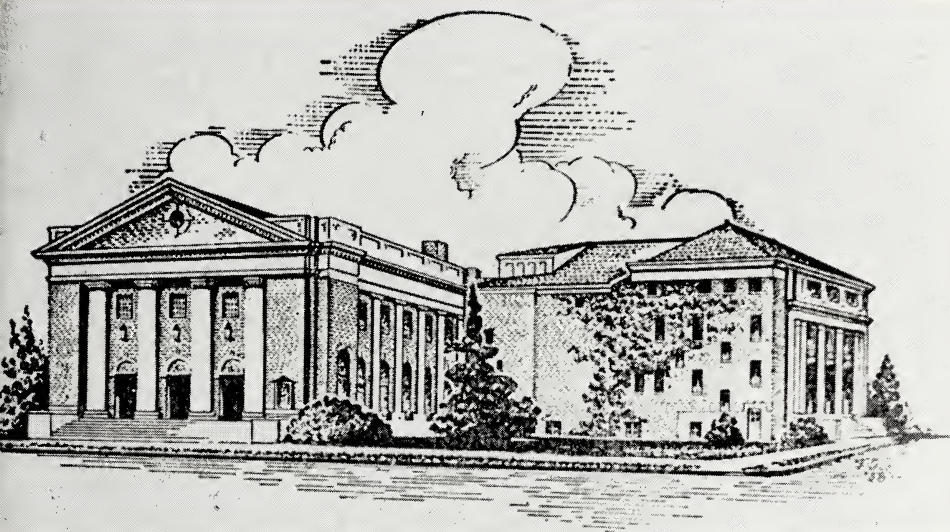
<sup>34</sup>M. Daviess, op. cit., pp. 3, 4.

<sup>35</sup>*College of the Bible Bulletin*, op. cit., Jan., 1948, p. 3.



*Two Churches in Kentucky. Crossfield's first pastorates, (17 years). Left, Owensboro; Right, Glasgow.*





*Churches in Virginia and Alabama. Crossfield's last pastorates, (13 years).  
Top, Norfolk, (First); bottom, Birmingham, (First).*





## CHAPTER 10.

### GENTEEL GLOBETROTTER

#### § 1.

John Wesley said that the world was his parish. He knew it fairly well for one of his time, but modern transportation is a romance. To know the world there are obvious advantages in competent travel. Crossfield toured it extensively with a sense of mission for an informed understanding of peoples. Some of it was personal business, but always to be enjoyed was his vision of the new and strange; the pondering of the nebulous and enigmatic, perchance later to be clarified and articulated by his searching mind. From New York to Los Angeles, and from Chicago to Miami, he knew America. At his thirty-first birthday he was planning his first transatlantic trip upon which he embarked March 10, 1900. About this we have his book of 323 pages, entitled "*Pilgrimages of a Parson*", published at Owensboro, Kentucky, 1901. His five travel-mates whom he called "Pilgrim Parsons", were: P. H. Duncan, J. W. McGarvey, Jr., Z. T. Williams, D. T. Koser and T. F. Dornblaser. The first three were Disciple ministers in Kentucky, resident respectively at Ludlow, Lexington, and Montpelier.

His small indexed note book, termed on the front fly leaf, "Oriental Tour, 1900", is preserved.<sup>1</sup> In this is entered multifarious details of his journies, meant only to aid his memory. It is skeletal and merely cryptic to the unknowing. A page lists the cashing of his "traveller's cheques, American Exchange, issued March 3, 1900, at Owensboro, Ky., U. S. A." These with respective serial numbers were: twenty in \$10 amounts; twenty in \$20 amounts. The amount of cash required beyond this \$600.00 on this travel-cycle is not indicated. Ten countries visited in Europe, Africa, and Asia, were: Spain, Egypt, Palestine, Syria, Turkey, Greece, Italy, Switzerland, Germany, and France. Lastly toured were England, Scotland, and Ireland. Homeward bound from Queenstown on the Majestic of the White Star line, he reached New York in six days. And "in less than thirty hours more", he was "back in the old Kentucky home".

As an old-world travel book his "*Pilgrimages*" is readable and informative, enlivened with notes of human interest, concrete and pointed.<sup>2</sup> Reasonably there is no excess of the prosaic and commonplace which mar too many such journals. It is dedicated "To The Young Peoples Society of Christian Endeavor"; the introduction written by Warren S. Danley, local Cumberland Presbyterian preacher, and President of the Kentucky Christian Endeavor Union. It was commended by influential writers. A Lawrenceburg editor said: "It is neatly bound, printed in clear type, and superbly illustrated."<sup>3</sup> Perhaps the most interesting of its thirty chapters is "The Passion Play at Oberammergau." This five-syllable place is a village in Bavaria sixty miles southwest of Munich. A majority of its inhabitants were saved providentially from devastating plague in 1633. Grateful Christian villagers then solemnly vowed to "perform the Passion Tragedy every ten years", thereafter, beginning in 1634. The tourists with Crossfield saw it in 1900. Following are excerpts about the play:<sup>4</sup>

To the Oberammergauans, the Passion Play is a distinctly religious performance, and is so given. Daisenber, the author of the play in its present

form, undertook its production "for the love of his Divine Redeemer, and with only one object in view, namely, the evangelization of the world."

From 8:00 A.M. to 5:00 P.M. we sat subdued in tears. Some of the scenes were especially touching. The parting of Jesus from his mother at Bethany was unusually tender. The agony in Gethsemane was pathetic in the last degree. When Jesus fell to the ground beneath the burden of the cross a great sigh went up from the four thousand spectators. The Crucifixion was the climax; great hard-hearted men broke into weeping.

Instead of being a sacrilege, the play is anything else. My conception of the meekness, love, nobility, and sublimity of the Saviour was enhanced many fold by witnessing this portrayal of His sufferings and death.

Anton Lang was Christus of the play. In the Crucifixion scene the two thieves are tied to their crosses, while Jesus is nailed to His. His agony during the twenty minutes that elapse before he dies, is beyond description. I could scarcely keep my seat. I wanted to go quickly to Him and save His life and stop His suffering.

The Ascension is the most realistic part of the performance. Jesus is now glorified, and in this heavenly body, begins slowly to ascend. The startled throng gaze at Him as He rises higher and higher. At last, a cloud receives Him out of their sight.

Anton Lang, (1875-1938), starred in his role in 1900, 1910, and 1922, the last date being two years out of line due to the wreckage of World War I. In 1934 there was published at Munich his "Reminiscences", an English translation, made by his son, Anton Lang, Jr. The father had visited America in 1924, and in this tome of 166 pages gives a fine account of his visit here. On August 1, 1934, Crossfield was at Oberammergau and received an autographed copy of the small volume.<sup>6</sup>

On Independence Day, 1900, John T. Brown (1869-1926) was editing *The Christian Guide* at Louisville. Its news column for that day stated that Crossfield "called at this office last week while on his way home from an extended trip. . . . We are glad to be the first to welcome him back to Kentucky after an absence of four months. . . . His 'Letters of Travel' . . . published in the Guide . . . have been greatly enjoyed by our readers."<sup>6</sup>

## § 2.

On February 21, 1934, Crossfield, projecting a trip abroad, said: "We are taking a party of only about fifteen congenial and pleasant fellow-travelers. In charge of various parties, I have been to Europe often, but this will be the best tour of all and one of the least expensive considering what we are to get."<sup>7</sup>

In the summer of 1931 he went with a group more than 3000 miles through the U.S.S.R. He saw Russia as objectively as possible, guided by a "Chicago professor of economics", who was "neither a communist nor a socialist," but natively understood the Soviets and their domain. An article by Crossfield commended some apparent phases of the "dialectical materialism", of the Bolsheviks, but about their religion he said in part:

Russia has gone almost completely humanistic. The Red Army, composed of 560,000 soldiers, the Society of the Godless with a membership of about 3,000,000, the newspapers, movies, theaters, schools, and every branch of the government are definitely committed to the task of extirpating all religion from the life of the Russian people.

Not only has Russia parted company with religion, but she is seeking the accomplishment of the ultimate of humanism, the negation of love.<sup>8</sup>

For a two-months' tour in 1932 he led a group to the Convention of the World's Sunday School Association at Rio de Janeiro. From thence certain other important places on that continent were visited: Montevideo, Buenos

Aires, Valparaiso, Lima, and the Canal Zone. As announced, expenses for this trip were kept to a minimum of \$925 per person.<sup>9</sup>

World Conventions of the Disciples of Christ, and of Christian Endeavor Societies were held respectively at Leicester, England, and Budapest, Hungary, in the summer of 1935. He managed European tours in connection with these events; time of travel, July 9 to August 20; announced cost, per person, of the first, \$675; of the second, \$695.<sup>10</sup>

He sailed on the Rotterdam of the Holland American Line, to Rio de Janeiro, in August 1939, as a delegate to the Eighth semi-annual Federation of World Education Association. There he spoke on "Contributions of American Higher Education to Contemporaneous Civilization." Following this he toured the continent, touching at Santos, chief coffee port of the world, Montevideo, and Buenos Aires. Continuing, he flew "over 700 miles of Pampas land to Mendoza at the foot of the Andes;" visited Santiago, and came 1500 miles up South America's west coast, stopping at Lima, the Canal Zone, and the West Indies.<sup>11</sup>

Extensive travel contributed substantially to his announced repertory of 21 lectures in 1940. These were delivered widely with frequent return engagements. Ostensibly they concerned 12 countries: Germany, China, Japan, Russia, Alaska, Poland, Italy, Scandinavia, India, Mexico, Spain, and Brazil. Underlining this lecture service it was said: "Knowing present conditions from personal observation, his views are balanced by a discerning understanding of the circumstances producing the cataclysmic changes now in progress."

#### NOTES FOR CHAPTER 10.

<sup>1</sup>In custody of Miss Goldie Crossfield, Gadsden, Ala.

<sup>2</sup>A Copy is in *The Carolina Discipliana Library*, Wilson, N. C.

<sup>3</sup>*The Christian Guide*, July 3, 1901, p. 8.

<sup>4</sup>Pp. 266-270.

<sup>5</sup>In *The Carolina Discipliana Library*, Wilson, N. C.

<sup>6</sup>Issue, July 4, 1900, p. 9.

<sup>7</sup>Letter to author bearing that date.

<sup>8</sup>*Christian Evangelist*, 1931, p. 1260.

<sup>9</sup>*Ibid.*, 1932, p. 341.

<sup>10</sup>*Ibid.*, 1935, p. 160; also a circular (leaflet), "*Two Private European Tours*," dated 1935.

<sup>11</sup>*Christian Evangelist*, 1939, p. 714.

# Pilgrimages of a Parson

An Account of Experiences and Adventures  
in Europe, Egypt and Palestine

BY

R. H. Crossfield, Ph. D.

Superbly Illustrated

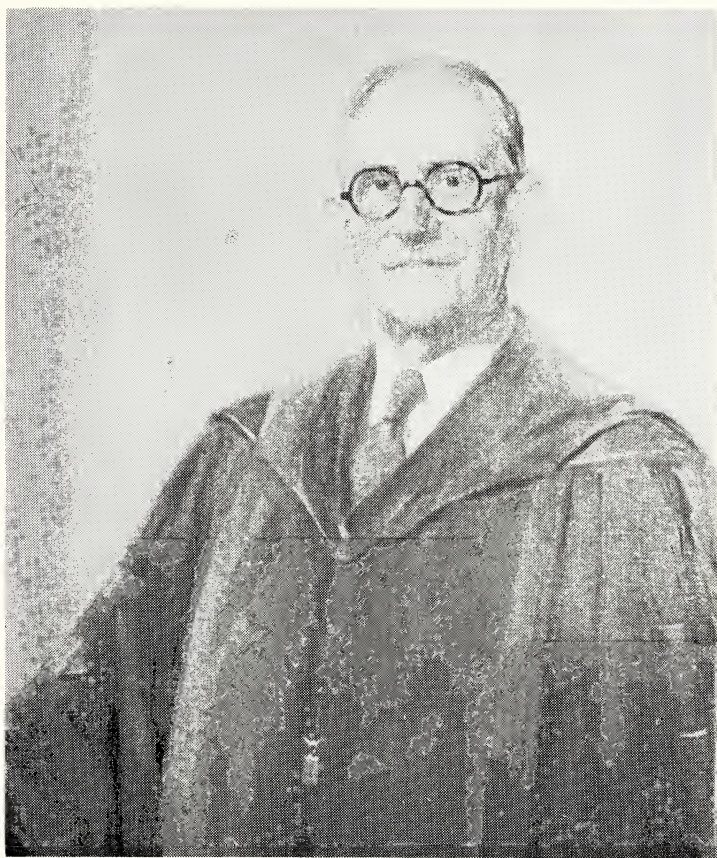
With an Introduction by Warren S. Danley, D. D.,  
Pres. Ky. C. E. Union



PUBLISHED BY THE AUTHOR  
OWENSBORO, KY.  
1891

*Title page, Crossfield's book.*





*The R. H. Crossfield Portrait, 1943.*



## CHAPTER 11.

### SUNSET INTERLUDE.

#### § 1.

Early in 1937, Crossfield retired from the regular pastorate. He then gave freely and vigorously nearly fifteen years to varied leadership activities across his brotherhood. The family remained in their convenient, desirable apartment. From it he could see the excellent Birmingham Public Library. This he often used. Indeed he had made sure before residing in this "Pittsburgh of the South", that such a facility was at hand. His recreation consisted mainly in frequent golfing and occasional deep-sea fishing. His enduring passion was for the pulpit. Homer W. Carpenter has remarked concerning him:<sup>1</sup>

It was extremely fortunate that following his retirement from the heavier responsibilities, he could continue his activities in interim pastorates and in special public addresses where he was able to continue to render to his generation a distinguished service. Only an occasional individual has the versatility to meet successfully such opportunities.

A recurring function in his supply ministries was his counsel with local churches in respective procurement of new pastors. Pastoral changes, by and large, were all too frequent. It fell to his lot to mediate them, coordinately with state secretaries, wherever called to do so. These were hair-trigger processes in religious democracy. Yet often he served discerningly, and creatively, if fallibly, but resolutely, and usually with results, both significant and satisfactory. When time was running out on him at the age of eighty-one, he testified:<sup>2</sup>

One of the most exacting tasks of the local church is that of calling a minister. The first question to be raised is: has the proposed candidate the hallmark of acceptance with God? Has he the blessing of the Almighty? Nothing can suffice for this characteristic. No matter how eloquent, talented or popular, in the final analysis, the sine qua non is his relation to high heaven. Will he be a good shepherd, a good physician? Will he shine with a light that never shone on land or sea? The minister must have vital union with God.

No motive may appear in the same bracket with his love for Christ, and desire to serve to the best of his ability. No man has received the call of God, who is not willing to sacrifice comfort, popularity, and the association of congenial friends for the sake of the kingdom.

If he would lead, the minister must stand eye-level with the best in his community. But his eye must ever be beyond this life to the world where saints immortal dwell.

Much of this transitional counseling he did in his native Southland in such important fields, to name but two instances, as the First Christian Churches of Atlanta, and Savannah. May we brief two North Carolina instances, probably typical of the best in his country-wide series? At Greenville in 1942, a burdensome current expense debt and mortgage on parsonage was lifted, with repairs effected. Congregational morale was recovered to a new high. His report concluded: "I have greatly enjoyed my four months at Greenville. The congregation has been unified and integrated to a very

large degree. Good feeling prevails and wholesome fellowship. Bro. H. G. Haney has been called as Greenville pastor."<sup>3</sup>

Continuing a service in Carolina he was at Washington in the spring of 1943, for an interval pastorate of a few months. He held the Easter revival with 58 additions. At his leaving G. Curtis Jones took the pulpit. Crossfield had traveled with a committeeman to Tazewell, Virginia, to find this young preacher blessed with great promise. Motoring up and down around the bewildering hair-pin curves of the Blue Ridge, he was chauffeured only by a naive coastlands driver. Safe at last they faced the potential pastoral draftee. The Church in "The Land of the Long Leaf Pine" put Jones across on a career leading from "Original Washington", to Richmond's Seventh Street, Nashville's Vine Street, and even now coruscates at Union Avenue, in St. Louis.

Again in 1945, Crossfield came to Washington, preaching and lecturing, and at the age of 77 visited every family in the local church having a thousand members. From the spiritual dreaming of a local far-seeing layman, he transmitted the idea which ere long blossomed in the erection of The Albemarle Christian Missionary Union. This is a districted one-day fellowship meeting held each January, April, July, and October. Its constructive impact is inspirational; a renaissance of world-wide brotherhood in the Disciples' cooperative church life of the area. Closing Crossfield's stay was the acceptance of the new minister at Washington, M. Elmore Turner.

## § 2.

There remained for him another presidential term, 1938-39, at Transylvania, together with special honors there. The year was between the going of President Arthur Braden, and the coming of President Raymond F. McLain. The old "Gym" had been lately remodelled to provide "an adequate and beautiful Student Union building arranged for lounges, social hall, cafeteria, music rooms, and an auditorium seating more than 600."<sup>4</sup> At the Commencement of 1939, as "a delight to all the audience and to thousands beyond that audience", Chairman Logan announced that the Curators had made Crossfield "President Emeritus".<sup>5</sup> Henceforth to several commencements he returned giving the citations for the honorary degrees conferred.

His portrait for inclusion in the Morrison College gallery was provided by his niece, Goldie Crossfield. The work of a Birmingham artist, A. L. Bairnsfather, it was unveiled at the Transylvania commencement June 7, 1943. E. W. Delcamp Morrison, Professor of English, presenting it, said in part:

The twelve years I taught under his leadership [1909-1921] were in many ways the happiest of my life. The thing that amazed us most about Dr. Crossfield was his boundless energy. The work he did, year in and year out, would now be divided among a president, an assistant to the president, a personnel officer, a public relations secretary, and a field agent.

He was a great president; a brilliant academic leader; a genuine friend. Having chosen a faculty he deemed worthy, he stayed by that faculty. No student ever matriculated that did not pass through the President's office for a personal chat. Many a discouraged boy or girl he saved for a larger life.

The portrait that to-day adorns this stage  
Is something more than another plaque to hang  
Upon a college wall to gather dust,  
Or form an item for some chapel talk  
Upon the pictorial archives that pageant forth  
The history of the college, however long . . .



Rather, for us who knew him in those years  
 When he, keen-visioned, led Transylvania  
 To a new creative destiny, this portrait  
 Will recall a tried and steadfast friend  
 Whose daily presence cheered and challenged; one  
 Who still goes on serving selflessly,  
 That Transylvania with age-long torch  
 Undimmed, may still go on transmitting light.<sup>6</sup>

The painting hangs in historic old Morrison along with eighteen others, including John B. Bowman, Horace Holley, Henry Clay, and Jefferson Davis.<sup>7</sup>

In 1951, Dr. Henry Crossfield, of New York City, a nephew of President Crossfield, gave the major part, and with contributions from other nephews and nieces completed a \$5,000 R. H. Crossfield Scholarship Fund to aid worthy students at Transylvania College. Its activation was announced at the commencement that year. He was present for his last time, and gave it his blessing. First student helped by this named reserve was Jimmy Hahn, of the Lawrenceburg High School, class of 1951.

### § 3.

In the great silences, the course of his life was at a sharp turn. His last sermon was to be in an Alabama mission church. First Church, Birmingham, had swarmed in April, 1951, sending 75 of her own to a new hive in nearby Homewood, a Metropolitan suburb.<sup>8</sup> It was named Valley Christian Church. He preached there at the morning worship, July 29, 1951. The next day in his apartment he passed suddenly from this life. Valley's bulletin for the next Sunday carried this memorial note:

"We hope that Dr. Crossfield knew the pleasure his presence gave this church last Lord's Day. We will always remember with deep thankfulness his visit and his morning prayer. He was a great thinker and teacher, an inspired speaker, and a gentle, kindly man about whom it might be truly said, 'he walked with God.'"

The funeral of Tuesday afternoon was at the local First Church where his membership had been for 24 years. Next afternoon, the interment was in the Terry-Crossfield plat in the municipal cemetery of Glasgow. Thus mortally he had come to final rest in the southern Kentucky town where his ministry immortal had begun three-score years before.

His Birmingham pastor, J. Wayne Drash, officiating at the obsequies, summarized: "Dr. Crossfield distinguished himself as an educator, lecturer, author, and minister. Through his long life he rendered a fruitful service to the church, the Christian college, and the communities in which he lived."

At his departure, a loved one meditatively penned: "His good work lives on. He has left us a rich heritage. His spirit is very near to bless."

### NOTES FOR CHAPTER 11.

<sup>1</sup>*College of the Bible Bulletin*, Sept., 1951, p. 1.

<sup>2</sup>*Christian Evangelist*, 1949, p. 1009.

<sup>3</sup>*North Carolina Christian*, January, 1943, p. 6.

<sup>4</sup>*Christian Evangelist*, 1938, p. 895.

<sup>5</sup>*Ibid.*, 1939, p. 714.

<sup>6</sup>Transcript of citation; briefed.

<sup>7</sup>Faculty Women's Club, Transylvania and College of the Bible, "Historic Transylvania", Lexington, Ky., Sept., 1948, p. 10.

<sup>8</sup>*Christian Evangelist*, 1951, p. 586.





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*Letter File of Author*: sources include: R. H., C. K., and Goldie Crossfield; Hampton Adams, Forrest Calico, G. G. Clift; H. C. Hilliard, Jr.; Registrar, Transylvania College; Charles P. Ware, and H. N. Ware.

*Vital Statistics, Family Bibles*: (1) Henry Ware, ((1782-1856)); (2) R. H. Crossfield, Sr. (1821-1908).

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### BOOKS

By CHARLES CROSSFIELD WARE.

*A History of Disciples of Christ in North Carolina.*

Barton Warren Stone—Pathfinder of Christian Union.

*Tar Heel Disciples*, 1841-1852.

*Christians' Reveille*, (Play).

*A History of Atlantic Christian College—Culture in Coastal Carolina.*

*Kentucky's Fox Creek—Vignettes of the Village Church, and of the R. H. Crossfield Heritage.*

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